·THE·
NEW-CHURCH
·REVIEW·

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION

BOSTON

Swedenborg School of Religion

THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG.

Published by the Massachusetts New-Church Union, 134 Bowdoin St., Boston. Price, 50c a copy, $2.00 a year; Postage to Canada 12c, and to foreign addresses 25c extra per annum.

(*Entered at the Post-Office at Boston as Second Class Matter*)

VOL. XXII, No. 4 OCTOBER, 1915

TABLE OF CONTENTS:

PAGE

The Meaning of the Passover in Christian Worship. FRANK SEWALL, D. D. 481

The Consequences of Going to the Communion Unprepared. G. LAURENCE ALLBUTT 493

External Worship the Sign of Charity. L. ERIC WETHEY . . . 500

How to Keep the Church in Touch with Heaven. JOHN W. STOCKWELL 510

The Visible God. ALBERT BJÖRCK 525

Lamech—A Study. LEWIS SLIGHT 540

The Book of Revelation. (The Word as a Whole: Third Series.) IV. War in Heaven; and the Dominion of the Two Beasts on Earth. WALTER B. MURRAY 546

The Holy Alliance of September, 1815. BENJAMIN A. WHITTEMORE 561

A Biological Argument for Human Freedom. FRANK W. VERY . 573

Editorial Department: 590

The New Interest in Urbana University; War Discussion in the *Hibbert Journal*.

Biblical and Doctrinal Studies: 613

Non-Resistance and Divine Protection.

Current Literature: 624

Bogg's "Truths of Peace"; Miss Lathbury's "Poems"; Cope's "Religious Education in the Family"; Magoun's "Layman's View of the Critical Theory"; Sheldon's "Jesus Is Here!"; Pyle's "Rejected of Men"; Horne's "Romance of Preaching"; "The Fundamentals"; Maeterlinck's "Unknown Guest."

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THE MEANING OF THE PASSOVER IN CHRISTIAN WORSHIP.

BY FRANK SEWALL, D.D.

THE subject is a vast one but like all largest or universal things it can be expressed in a single unit of word or principle, provided that unit can be found.

The main thought I wish to present in this paper is that all the external worship of the Church, whether Christian, or Jewish, or of the New Jerusalem, centers upon a unit of observance, and that is the Passover; and that the New Church will come into the real and full enjoyment of the blessings of Divine worship only as it comes into the intelligent appreciation and use of this most sublime and sacred unitary principle and act.

Says the "Heavenly Doctrine," "The Holy Supper was instituted by the Lord that thereby the Church may be conjoined with heaven and with Himself."

But what *was* this institution by the Lord of the Holy Supper? The Lord *kept the Passover* with His disciples; and when He had taken the bread and poured the wine and had given it to them, He said, "This do in remembrance of me." It was a single all-embracing act of *remembrance* including psychologically and spiritually all that the function of the memory means in the spiritual immortal body of a man.

But that which we "remember" in "remembering the

Lord," is His redemption of the human race by His victory over the hells. For, to quote again:

> In the Holy Supper the Lord is present with all the benefits of His redemption; for where the Redeemer is, there is redemption, and to him who presents himself to the Lord in the Holy Communion the Lord presents Himself—not indeed as He hung upon the Cross but in His glorified Humanity in which He is present. (See Preparation for the Holy Supper in Book of Worship.)

Thus the Passover which the Lord kept with His disciples is a Sacrament in which He perpetuates for all time the Passover of the Israelitish Church, not in the same form but in the simplest possible correspondential form; in which, we are distinctly informed, are contained spiritually *all that was meant by the Passover of the Jewish Church* (True Christian Religion, n. 670). The Passover kept by our Lord and changed into the Holy Supper was the same as the Passover of the Jews in its intent, namely, that it was a memorial of redemption. With the Jews it was a memorial of their redemption in being brought up by the Lord "out of the land of Egypt, out of the house of bondage." It was so central and all-pervading a remembrance that it is put in the Decalogue immediately after the declaration, both in Exodus and in Deuteronomy, saying, "I am the Lord thy God, who have brought thee up," *et cetera,* thus making foremost and central in man's idea of God, that He is the Redeemer. Not only is this redemption thus coupled with the Divine name in the Decalogue but, in the form given in Deuteronomy, it is this fact of redemption and not of creation, as in Exodus, that is made the reason for the keeping of the Sabbath day. And while the Sabbath on the recurring seventh day was a memorial of the Lord as Creator, yet, even with that memorial is combined as its very first announcement, the fact of the Lord as Redeemer. "I am the Lord thy God who have brought thee forth," *et cetera.*

But to give this thought or remembrance of the Lord as Redeemer its supreme and central place in worship the ordinance of the Passover was instituted, to be observed

throughout all generations, for this sole purpose. Therefore it is written in Exodus xii, the chapter ordaining the Passover, "Ye shall observe this thing for an ordinance to thee and to thy sons forever: and it shall come to pass when ye be come to the land which the Lord will give you, according to His promise, that ye shall keep this service. And it shall come to pass when your children shall say unto you, what mean ye by this service, that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians and delivered our houses. And the people bowed the head and worshipped." Perhaps there is no attribute or act associated with the Divine name throughout the entire Scriptures so frequently as this, "that He has brought you up out of Egypt." It is a prophecy whose clarion note rings through and through the Old Testament, Law, Psalms, and Prophets, foretelling the great deliverance in the Lord's victory over the hells. It is a perpetual memorial of redemption. Not only was the Passover instituted *before* the going out, even as our Lord kept the Passover *before* He suffered, but, as we read in Numbers ix, "In the first month of the second year after they were come out of the land of Egypt, the Lord spake unto Moses saying, Let the children of Israel also keep the Passover at his appointed season. In the fourteenth day of this month (Abib) at even, ye shall keep it *in his appointed season:* according to all the rites of it, and according to all the ceremonies thereof shall ye keep it." And then follows the most interesting account of this first keeping of the *memorial* feast of the Passover in the Wilderness of Sinai.

Besides these great central ideas of *remembrance* and of *redemption,* as characterizing alike the Jewish and our Lord's Passover or Holy Supper, we must also take note of "the appointed season" dwelt upon with so much emphasis: "And the Lord spake unto Moses and Aaron in the land of Egypt saying: this month shall be unto you the beginning of months, it (the month Abib) shall be the

first month of the year to you" (Exodus xii, 1, 2). "And Moses said unto the people: Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place.—This day came ye out in the month Abib" (*Ibid.*, xiii, 3, 4). "And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt, and it shall be for a sign upon thine hand, and a memorial between thine eyes, that the Lord's law may be in thy mouth; for by strength of hand the Lord hath brought thee out of Egypt. Thou shalt therefore keep this ordinance *in its season* from year to year" (*Ibid.*, xiii, 8, 9). Thus not only must the remembrance and the worship of the Lord as the Redeemer be central and foremost, but it must be the initial and all-controlling factor in governing the times and seasons of the Church's observances.

All the other feasts took their times or dates accordingly, as counting from this first day of the year. Such a centralizing of time upon a single sacred event is exhibited in the civil year of all Christendom dating from the "year of our Lord," or of the birth of Jesus Christ; but it has its sacred and ceremonial parallel as a memorial of the Divine redemption in the Easter, the Christian Passover, which is the central or initial date in the Christian Calendar, fixing the time of all the other movable feasts throughout the Christian year, and in many countries fixing the terms of civil and secular business.

We see how identical in purpose is the ancient and the Christian Passover, namely, that they are kept as a *memorial,* and as a *memorial* of redemption. The identity of the deeper meaning of the two was seen by the Apostle Paul when he wrote: "Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Corinthians v, 7).

We have seen how the New Church in its doctrine of

the Holy Supper gives it the same central place and purpose of the Passover, both as a memorial *act to be observed,* and also in the fact *to be remembered,* the Lord's redemption of mankind through His victory over the hells and His presence now as a constant Redeemer. It is in this deeper significance of the Holy Supper as the Passover that we may get a glimpse of the infinite, holy, and saving things which are included in it, and which the New Church will come into a blessed realization of, as it seeks these Divine arcana of heavenly things which the Sacrament contains, and as the Church forms her entire worship upon them as its central principle. We read:

When the Lord came into the world, He abrogated the representatives, which were all external, and instituted a church in which all things were to be internal; thus the Lord put away figures and revealed their true antetypes. . . . Of all those representatives the Lord retained but two, which were to contain in *one complex* whatever related to the internal church. These two are Baptism instead of washing, and the Holy Supper instead of the lamb which was sacrificed every day, and particularly at the *feast of the Passover.* (True Christian Religion, n. 670.)

As true Christianity is now beginning to dawn, and the Lord is now instituting a new church signified by the New Jerusalem in the Revelation,—it has therefore pleased the Lord to reveal the spiritual sense of the Word, *to the intent that this church may be admitted into the real use and benefit of the two sacraments, baptism and the holy supper,* which intent is fulfilled when the members of this church perceive with their spiritual eyes, that is, with their understandings, the sanctity concealed in it, and *apply it to themselves by those means which the Lord has taught in His Word.* (*Ibid.,* n. 700.)

The Holy Supper contains universally and particularly all things of heaven and the church. (*Ibid.,* n. 711.)

The two sacraments are like a temple sunk in the ground and buried in dirt or rubbish, over which young and old walk, ride, and drive their coaches, not knowing of the temple, its altars of gold, its walls hung with silver, and its ornaments of precious stones; and these can only be dug up and brought to light by means of the spiritual sense, which is at this day discovered for the New Church *on account of its use in the worship of the Lord.*

These two sacraments may be compared with a double temple, one of which is below, where the gospel of the Lord's new ad-

vent is preached and regeneration and salvation from Him; from this there is an ascent near the altar into the upper temple where the Holy Supper is celebrated; and thence a passage into heaven where the worshippers are received by the Lord. . . . They may also be compared with the tabernacle wherein, behind the entrance, appeared a table with the shew bread placed in order, and the golden altar for incense, and the candlestick in the midst with its branches lighted so that all those objects were made visible; and at length, for those who suffer themselves to be enlightened, the vail is opened into the Holy of Holies, where instead of the ark which contained the Decalogue, the Word is deposited, over which is the mercy-seat with the golden cherubim. These things are representative of the *two sacraments with their uses.* (n. 669.)

I have dwelt upon the identity in spiritual meaning and purpose of the ordinance of the Passover and that of the Holy Supper. It is, namely, the foremost, central, initiatory knowledge and acknowledgment, by the Christian, that the Lord is his sole Redeemer and constant Deliverer from hell. But besides this there is another important principle, so urgently enforced in the ordinance of the Passover, that we cannot pass it over and that is, the *reasonableness* of this central all-embracing act of worship, and so the Church's being able to give intelligent answer to her children's inquiry, "What mean ye by this service?" In a word, that it is a solemn duty to have a *ritual with a meaning,* both the ritual and the meaning of it resting for its origin, not upon human fancy, but upon that which is Divine, so that in a true sense "all the worship of the Church shall be from the Word alone." "And it shall come to pass when your children shall say unto you, what mean ye by this service? that ye shall say: It is the sacrifice of the Lord's Passover" (Exodus xii, 26, 27).

And it has come to pass even after the lapse of some three thousand five hundred years that *our* children ask, and that all reasonable worshippers ask, or are entitled to ask, of every service of Divine worship offered publicly in the house of God, "What mean ye by this service?" The question at this day resolves itself into the still broader one which is in the minds of a large number of people, even of church members, "Why go to Church?"

For if there is a meaning in the public worship of the Church, that meaning must itself afford a reason for going to Church, as only at Church can one participate in this worship. It is a question not for the indifferent and the irreligious only, it is an eminently reasonable and profitable question for the sincere and intelligent worshipper to ask, and especially for those who have regarded the liturgy of the Church as of minor importance, being only a thing of human conceit with no intelligible principle behind it, least of all a principle partaking of Divine revelation and the authority of its rational truth.

If the Church publishes a liturgy or order of worship, the people are entitled to know what is the principle of this order—if there is any; and they ought to know something of those rich treasures of spiritual meaning that lie embodied in every part of the order, so that they may come more and more "into enlightenment," and appreciate the worship more and more intelligently, and more and more sincerely take their several parts and duties in it.

I do not mean that our public worship will have its richest results in being performed according to a logical formula with our thoughts occupied with the process itself, however logical. Rather is it true, that the more spontaneous, and without the conscious intellectual process, our worship can be, the more delightful and the more rich it will be in spiritual good, since it is as an avenue for the inflow of heavenly affections that our worship is of chief value, and *not* as a thing of beauty to be contemplated by itself.

But the principle holds true in spiritual as well as in physical law that what is done according to order is in the end the freest, the most spontaneous, the easiest and the happiest. If we live according to the laws of bodily health, we are free from discomfort and hardly know whether we have any bodies or any laws governing them. If we live carelessly or violate the order of the body, we become uneasy, think about our bodies and the laws we have disobeyed.

The surest way then to come into the spontaneous, un-

conscious, and uncritical enjoyment of our services of worship, is to see that they are based upon some principles of order, and that there are good intelligible reasons for their being constructed as they are.

Our worship certainly does consist of parts: confession, prayer, praise, instruction; and these in various forms, and requiring certain allotted times or seasons; and the variety of parts calls for some kind of an *order* in selection and in sequence; and there should be some reason for this selection and this order; and that reason for both the contents of the Divine service and for the order in which all is arranged, should be the answer to this ancient, but never outgrown, question, "What mean ye by this service?"

All form proceeds from its central idea. We have seen how the Holy Supper, as the Christian Passover, is the central factor in Christian worship, as it holds up, as nothing else can do, the Lord as the Redeemer of the world. We have seen how as this principle is the "beginning of months"—of the progress of the Christian life—so, with the religious education of the youth of the New Church, after the first gate, which is baptism, has been passed, the rite of confirmation and the first communion should be looked to as the normal beginning of the youth's life in the Church; and the recurrence of the great memorial feast from year to year should be availed of as the doctrine directs in its instructions regarding actual repentance. "Practise this once or twice a year when you come to the Holy Communion" (Apocalypse Revealed, n. 531).

We see how, not only the whole church year, or round of services, may be centered upon this initial feast of Easter, but how the morning worship of every Sunday may look to the Holy Communion, or the great remembrance of the Lord, as the Redeemer, for its culminating act, if not as actually concluding the morning worship itself—yet as looked up to and forward to in every service as the highest and most complete act of our Christian worship. Should it not be always before us as that act in which we will, on the

appointed day, "go up to the altar of God, unto God the gladness of our joy"? and should not every morning service, like an ante-communion service, conclude with that preliminary to the service of the Supper itself, the "sacrifice of thanksgiving," the offertory with the gifts brought like the daily lamb to the altar?*

From this brief suggestion as to the central meaning and dominance of the Holy Supper in Christian worship, we see how it must give form and system to all the subordinate acts. It will be seen how a service of public worship may be constructed upon a principle of Divine order, and how an orderly liturgy or plan of worship may mean something far higher than a mere convenient sequence of sittings and standings, or of singings and prayings and readings arranged to suit one's bodily comfort or love of novelty or the following of a popular movement in outward attractions. It will be seen, too, how an order of the seasons of worship can be constructed in the order of events in the Word, and in the order of the stages of Divine glorification and of human regeneration, which these events stand for. If the child looks into the "Book of Worship" and finds a period of Advent, he should know why it is there and what great event it looks forward to. If he finds the season called Lent, a period of "forty days" before Easter, he should know that periods of forty days and forty years are repeatedly mentioned in the Word as reminders of the work of repentance and the combats of temptation through which the Christian must pass in "following the Lord" in the progress of his regeneration. "Remember the way in which the Lord led thee these forty years in the wilderness," we read in Deuteronomy, and our Lord says to his disciples, "Ye are they who have continued *with me* in my temptations." Every New-Church child should know that the three yearly feasts of the Passover, the feast of Weeks, and of Tabernacles, are those which were ordained for perpetual observance by the

*See the Offertory and Thanksgiving with the successive Remembrances, p. 555, in the Book of Worship.

Israelites, and providentially continued for observance in a more spiritual manner in the Christian festivals of Easter, of Pentecost, and of Thanksgiving. "Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose. In the feast of unleavened bread (the Passover), the feast of Weeks (Pentecost), and the feast of Tabernacles (Thanksgiving). And they shall not appear before me empty" (Deuteronomy xvi, 16).

If we, as New-Churchmen, think of the Divine meaning of these feasts in their order in the relation to our Lord's Glorification of His Human, and of their spiritual meaning in relation to every man's regeneration, we shall be able to see in what way even this entire ordering of the Church year may now, in the day of the Church's "enlightenment," be made use of actually and practically, in her "worship of the Lord" (True Christian Religion, n. 669). These illustrations will suffice to show, too, how large a place in our external worship is to be given, according to the Word, to its commemorative purpose. They show that the Church has a great *heritage of memory* of the sacred history of the past, of the life of our Lord recorded in the events of the Word upon which to draw in bringing spiritual instruction to all coming generations. And what is true of these great seasons and days of worship, will be found equally true as to the particulars that enter into all our acts of worship. They must all have a reason and a reason from the Word. The "Feasts of our Lord," so-called, i.e. the Nativity, or Christmas, the Ascension, as also the feast of the Holy City, are a commemoration of New Testament events. As such, they must necessarily have originated after the close of the Gospel record. But these may, also, all claim their due authority in our Lord's injunction in the Holy Supper that the Church shall *"remember* Him;" for to remember the Lord, or, as the doctrine of the Church puts it, "to look to the Lord," is the great purpose of all the external and internal worship of the Church.

In conclusion, if it is essential, as the Church's doctrine

so positively declares, that man should look alone to the Lord as the source of all life and good, and to His redeeming power as our only protection from hell, every moment of our lives, may we not well consider how far as a Church we have availed ourselves of these two wonderful resources —the spiritual meaning of the two Sacraments—revealed as we are told, with the especial view to helping us "in our worship of the Lord"; and how far we are using this knowledge, not as a matter of academic discussion, but as controlling the religious forms of our worship and the religious habits of our lives. And lest we should be content with this form of theoretic contemplation of spiritual states as constituting the only necessary worship of a church, may it not be well for us to recall the forcible insistence of the doctrines on the absolute necessity of an external church with its external worship. In "Arcana Cœlestia," n. 1083, we read: "The Church cannot exist unless there be an internal and an external; the internal by itself would be something undefined unless it terminated in something external." And further, the "True Christian Religion," in describing the "order according to which God has established his Church," namely, "the laws relating to God as the highest, or the Head of the Church, those relating to the neighbor forming the body, and the ceremonial laws forming the dress," goes on to declare, "Unless these ceremonials (i.e. the ritual or liturgical laws) should contain and preserve the former (i.e. the laws of conduct toward God and toward man, in their order), it would be as if the body were stripped naked and exposed to the summer's heat and winter's cold; or as if a temple were bared of its walls and roof so as to expose the altar and pulpit and other holy parts within to the violence of every storm and tempest" (n. 55). Such is the picture drawn of a church without external worship and its ceremonial laws. But how vastly important it is that these ceremonial laws, these externals, be such as are based, not upon human conceit, but upon such sound spiritual principles of revealed truth as will enable the Church to answer its youth,

inquiring, "What mean ye by this service?" It is, as was the Passover of old, the memorial of our redemption through the Lord's victory over the hells; and of the fact that He alone is the "Lord our God, who hath brought us up out of the land of Egypt and out of the house of bondage."

FRANK SEWALL.

THE CONSEQUENCE OF GOING TO THE COMMUNION UNPREPARED.

By the Rev. G. Laurence Allbutt.

THE Holy Supper, instituted by the Lord, is accompanied with the most precious benefits to those who partake worthily of it. Much is said in the comprehensive chapter on this subject in "The True Christian Religion," where it is shown that in the Christian world at large the true uses and benefits of this Sacrament are not distinguished, an idea of holiness that is only external, viewing the rite as a charm that will procure favor with God when devoutly observed, prevailing in the thought. But henceforth, as the Lord is now establishing His New Church of promise, what this Sacrament really is, and what it effects, is unfolded, and its internal holiness is brought to light, whereby it is shown to serve as the closest bond of conjunction with the One Only Lord and God. It is the means whereby love for Him may be deepened, and thought about Him may be clarified and enlightened, and the life devoted more entirely to Him, by a covenant "sealed and pledged" (n. 730). In "The Divine Providence," n. 122, it is said: "The Holy Supper confirms the remission of sins in those who repent. It confirms it, because in that Supper or Communion everyone is kept looking to the Lord only." The Lord and Savior Jesus Christ is meant, none other than Whom is acknowledged throughout all heaven (Arcana Cœlestia, n. 14). There "they know no other Father than the Lord, because He and the Father are One, as He Himself said" (*Ibid.*, n. 15); and in proper usage, when we mention the word "Lord," the thought of Him Who came into the world for us, and ever lives as our only Hope and Refuge, our only Support and Consolation, giving us freely and abundantly of Himself

to eternity, should occupy us, to the exclusion of any other idea. In the Holy Supper, as provided by Him, His name of "Lord" awakens the most tender reflections of His All-Sufficiency, and of our constant need of Him. This was the only name addressed to Him by the disciples (except in connection with the defect of Judas), at the passover Supper. "And they were exceedingly sorrowful, and began everyone of them to say unto Him, Lord, is it I?" (Matthew xxvi, 22). "The Holy Supper is a Sacrament of repentance" (Apocalypse Revealed, n. 531), of faithful heart-searching, that there be nothing put before Him in our regard or quest. Then with His Presence intimately welcomed, we receive of His life that our lives may be built up by His. The bread is to us a token of His flesh, or "the Divine Good of His Love"; and the wine is to us a token of His blood, or "the Divine Truth of His Wisdom" (True Christian Religion, n. 716). These we are gratefully to appropriate, that we may have a new nature from Him, and manifest it by doing as He has bidden us.

How then about the unworthy receivers of the Holy Supper, i.e. those who do not acknowledge His worth, who do not open to receive worthy things from Him, but desire to be self-led and self-gratified? We can hardly imagine those who are altogether such having any object except a hypocritical one in approaching this ordinance, for it would be without meaning or attraction to them. As to purposes of hypocrisy, to make a profession of what is holy, feigning piety that an evil end may be secured, this is a deadly state. The various degrees of profanation are described in "The Divine Providence," n. 231. Some kinds are lighter, some more serious. The difference is according to the amount of acknowledgment of Divine things, and the wish notwithstanding to act against them. To be favorable to one's lust in full face of the light; to go counter deliberately to the obligations we feel under to honor the Lord, is heinous disloyalty to Him, and can be attended only with very direful spiritual consequences. This is why repentance is so strongly urged as a condition

of receiving the Holy Supper, and why the exhortation read to communicants in England is quoted:

> The way and means to become worthy partakers of the Holy Supper is, first to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the Holy Communion doth nothing else than increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, or be in malice or envy, or in any other grievous crime, repent ye of your sins, or else come not to that holy table, lest, after the taking of that holy sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. (True Christian Religion, n. 722.)

The gist of this is expressed in the following:

> It has been shown from the exhortations read in all Christian Churches before the Holy Communion, that the common religion of the whole Christian world is, that man must examine himself, see his sins, acknowledge them, confess them before God, and desist from them; and that this is repentance, remission of sins, and consequently salvation. (Divine Providence, n. 127.)

Repentance therefore is the hinge upon which the availability of the Holy Supper depends "to bestow the happy things of eternal life; which can be done only so far as evils with their lusts are removed" (*Ibid.*, n. 123). To profess to be penitent, especially when feeling that one ought to be, and yet for self-willed ends to remain impenitent, involves the condemnation spoken of in many passages of the Word, as where it is declared: "Then shall ye begin to say, We have eaten and drunk in Thy presence,

and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity" (Luke xiii, 26, 27). Again: "Amend your ways and your doings; trust ye not in lying words, saying, The temple of Jehovah, The temple of Jehovah, The temple of Jehovah is here—*hic; hoc est, Ecclesia* (True Christian Religion, n. 536). "Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before Me in this house, which is called by My name, and say, We are delivered, while ye do these abominations? Is this house become a den of robbers? Behold, even I have seen it, saith Jehovah" (Jeremiah vii, 3, 4, 9-11).

And yet, though there is great danger in approaching the Holy Supper when impenitent, there is of necessity a loss in neglecting the means of repentance, and the Holy Supper is a very valuable means thereto. Frequently it is that one is sensible of falling short of a proper standard of Christian living, and dreads making a mockery of religion by assuming too much before feeling in a better frame. And this is a commendable state of mind, but it needs enlightening. Nothing that the Lord provides is intended to be other than a help in our heavenward course, and if there is the slightest recognition of our need of Him, any sense of our deficiency apart from His aid, and that we wish to improve, being more steadfast than before in obeying Him, this very attitude is sufficient to make the Holy Supper a means of blessing to us. Consider what is said in the writings of the Church:

> This outward symbol (*Externum hoc symbolicum*) was commanded, because the greatest part of the human race are in outward worship, and therefore without something outward, there would be scarcely anything holy with them. When therefore those in outward worship live in love to the Lord and in charity towards the neighbor, they have all the while in them an internal, though they do not know that this is the veriest internal of worship. Thus in their outward worship they are confirmed in the goods which are signified by bread. (Arcana Cœlestia, n. 2165.)

The Holy Supper is thus an accommodation to us in our outward states to lead us into a deeper appreciation of internal things. The Lord's own words, "This do in remembrance of Me" (Luke xxii, 19),—words which breathe such pure and deep affection for us to help us in our weakness, to turn our thought to Him when we are liable to forget Him,—are a most tender pleading with us on His part to find in our communion with Him our efficient refuge from that which would draw us from Him. In connection with these words we are told,

> If one is so simple, that he cannot think from the understanding anything but what he sees with the eye, I advise him when he takes the bread and wine, and then hears them called the Lord's flesh and blood, to think within himself of the Holy Supper as the holiest of worship, and to keep in remembrance Christ's passion, and His love for man's salvation. (True Christian Religion, n. 709.)

Those who avail themselves of this aid in simple states, when they have but a dim sense of their dependence upon the Lord, and while conscious of much within them that interferes with His operation for their good, yearning to become not their own but His, will find that the Holy Supper will be to them increasingly a strengthening remedy to encourage and cheer them. They will receive new support from the Lord's love as thus conveyed, and their thoughts will be cheered and clarified by His Truth gaining a more steady flow in their minds, and becoming more welcome to them.

A few experiences of this kind will suffice to dispel any morbid thoughts of unpreparedness, as that some harm will be incurred by participating before a more satisfactory state of spiritual life is attained. When we consider the failings of the disciples at the institution of this ordinance, and yet that they were preserved in such allegiance to Him that from them as a nucleus the work of the Church went forward with His blessing, in spite of the direst persecutions; we have every ground of assurance that in accepting the Lord's invitation to us, as in our infirmity we desire

His relief, He will be most ready in granting it. There will be always, even in our best states, a sense of defect, where all is of His mercy, and our reception is so limited by creaturely ignorance and weakness both of the flesh and of the spirit, that this is why self-examination is so urgently commended. We read:

> Actual repentance is to examine oneself, to know and acknowledge one's sins, to hold oneself guilty, to confess them before the Lord, to implore help and power to resist them, and so to desist from them, and to lead a new life; and to do all this as of oneself. Do so once or twice in a year when you come to the Holy Communion; and afterwards when the sins of which you have found yourselves guilty recur, then say to yourselves, We do not will these, because they are sins against God. This is actual repentance. Who cannot understand, that one who does not examine and see one's sins, remains in them? For all evil is delightful to man from birth. (Apocalypse Revealed, n. 531.)

Neglect of self-examination before Communion, must necessarily entail a loss, since it involves failure to ascertain our shortcomings and thus prevents the way being opened for their removal. No doubt the strong repugnance which we are told (in the same number) exists among Protestants, spoken of indeed as a "deep-rooted opposition, repugnance, and aversion, to actual repentance, which is so great that they cannot compel themselves to examine themselves and see their sins, and confess them before God;—it is as if a horror invades them when they think of it" (*Ibid.*, n. 531),—no doubt this attitude is responsible for the decadence of spiritual life which so lamentably marks modern Christendom. It is for us in the New Church to bestir ourselves at the call given us, and to make the most of the opportunity now presented by the Holy Supper, which as following the preliminary of self-examination and sorrow for defects found prevailing in us, will give to us untold advantages, in leading to that close conjunction with the Lord in which we are so sustained by His Love as "the bread of life," that our best affections are effectually safeguarded from evil influence and established more and more

in the freedom and delight of His service, and our minds are invigorated by the truths which as the "new wine of His Kingdom" are bestowed for our constant solace and inspiriting, whereby in our lives, yea, altogether, we may become His, Who is our only worthy Portion evermore.

G. Laurence Allbutt.

EXTERNAL WORSHIP THE SIGN OF CHARITY.

By the Rev. L. Eric Wethey.

THE subject which has been assigned to me is one which I am delighted to unriddle and elucidate. External worship when pronounced to be a sign of charity immediately assumes a very important relation to the Church life in general. I am to speak on the signs of charity as visibly presented in the acts of external worship. Here, I believe, we may find a cure for that austerity, asceticism, intellectualism, of which we have been accused in the past, and which has produced such appellations as "interiorist" and "cold storage."

Notice the striking heading of the eighth chapter of the Doctrine of Charity. "The signs of charity are all things that pertain to worship." This has not been the unanimous opinion. Some have opposed external worship and even the external church on the ground that our duty is to live the life of charity, which they claim consists solely in being useful to one another socially and politically, but not in matters pertaining to worship. Of more use to the world, they assert, than external worship is a life of love to the Lord and the neighbour. They exclude from their idea of charity this field of worship, but from the chapter heading, already quoted, we find that in his idea of charity Swedenborg includes it.

The teaching of the Church concerning such worship, which was given a most timely consideration at the last meeting of the Illinois Association in St. Louis, has been greatly ignored, even repudiated, and by no means given a hearty welcome. This has been due to various causes. One is the ignorance of our people concerning the propriety of such worship, and another the prejudice against the worship of other religious bodies which has received

neither intelligent criticism, nor a dispassionate study of the symbols by which the literal sense of the Scriptures has been presented to the mind. We forget that the methods of other churches have had an important part in making the letter of the Word real and personal to their followers.

Some have objected to the visible signs of charity, because they read of the abrogation of the Jewish forms of worship. But this is only the historical aspect of the question, and by no means the spiritual explanation of worship. External worship existed before the time of the Jews, as it does after. There is a spiritual origin that produced even the Jewish type, as well as the types of the other churches as we know them. The Jewish type was purely externally representative, but the New Church is to be an internally representative Church, and its worship is to be an internal-external worship. External worship remains as a means of preserving, containing, protecting and exciting internals (Arcana Cœlestia, nn. 1003, 4904, 1083). "A church is representative when the internal holy things of love and faith from the Lord and to the Lord are presented to view by means of forms visible in the world" (*Ibid.,* n. 9458[4]), Before the incarnation external worship in a sense produced the Word, and gave it permanence in the flesh. External worship now seeks to reproduce and dramatize the letter of the Word, in which the spirit lives, for "at this day the only means of conjunction is the Word." This is the internal holy thing which is now re-presented in visible forms in the world, for we are specifically told that worship is from the Word (Apocalypse Explained, n. 69[e]).

The relation between the Word and worship now obtaining could not have been more happily expressed than by what is said in the "True Christian Religion." "It is quite different when the holiness itself is disclosed, and presented visibly to the eye, which is done by a revelation of the spiritual sense. When this is done the external holiness becomes *internal,* and the attribution of holiness becomes an acknowledgment of it." This is what should be

true "with the holiness of the sacrament of the Lord's Supper" (n. 701).

That "nothing can be called forth in man, unless there is something to affect his senses" would seem to be a self-evident statement (Arcana Cœlestia, n. 4733). For this reason we are told that "without external worship man would not know what holiness is" for spiritual things are apt to remain abstract until they are concreted in the realm of ultimates (*Ibid.*, n. 1083). The signs of charity are therefore very necessary, not merely as signs, but because they are also incentives to spiritual living. They promote holiness and reverence. The psychological effect which is produced by worship is beautifully told in the spiritual explication of Genesis xv, 5, "He led him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them" (*Ibid.*, nn. 1806-1808).

What meaning does Swedenborg give the word "sign"? "By a sign is meant an indication and evidence, that it (charity) exists; for it expresses and signifies and indicates and bears witness of it" (Charity, n. 120°). If we accept the need of charity, we must by this definition welcome its sign, which in this case is external worship.

In this chapter of the little work on Charity it is said that external worship is a sign of charity. In the Arcana Cœlestia, n. 8253, we find two divisions of life, one called the life of charity, which consists in performing uses, and the other the life of piety, under which certain acts of external worship are enumerated, similar to those mentioned in the work on "Charity." Worship is of piety, while a life of use is of charity. There is no conflict, however, between these statements, for the life of charity as a life of use includes the life of piety in external worship; for, as a sign of charity, this too is a use. We cannot have true piety without charity, nor can we have true charity without piety. Partaking of the Sacrament of the Holy Supper, while part of the life of piety, is assuredly a part of the life of charity as well. These two passages are therefore correlative and corroborative.

The function of worship is a function of love. If a man has no love he will not worship, and if he fails to worship—and Swedenborg maintains he should worship—he does not love very much. I think it can be truly said that the most lovable and loyal people we know in the Church are those who have the deepest reverence for its worship. With them worship is truly the sign of their charity.

The function of worship is also a function of wisdom, because it demands an intelligent understanding of the doctrine of correspondences, representatives, of the letter and spirit of the Word in application,—the great doctrine of ultimates,—and the Divine Presence in them. If such things as vestments seem to call for little knowledge, we may learn otherwise from this verse of Scripture, "Thou shalt speak unto all that are wisehearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may minister unto me in the priest's office (Exodus xxviii, 3).

External worship depends on the quality of the state of worship; as also the quantity of worship depends on the quantity of charity in a man. "According to the quality and quantity of truth, so is the charity with a man" (Arcana Cœlestia, n. 2189[2]). The Lord, to show us the signs of His Divine charity, creates a universe, with heavens, earths, angels, men, women, natural objects, forces, and innumerable things, in all of which He is present, so that to the eyes of the Most Ancients "dead things became living" (*Ibid.*, n. 1409). In worship man finds the same truth at work. Worship is essentially religious, and includes artistic, æsthetic, imaginative and perceptive functions, and it ultimates our charity.

We therefore find this teaching; "The externals of the body are performed by acts and words." In the religious bodies that owe their rise to the Reformation we find a faith-alone worship and service that accords with their faith-alone doctrine. There are no acts of worship nor scarcely any words spoken by the people. It frequently becomes a mere concert or musicale. Where a service con-

sists of a congregation remaining seated throughout, we may really feel that it is due to the lack of the internal life which needs and possesses just such external acts as Swedenborg calls for. The teaching of faith alone upsets, not only the teaching of the historic church, but its worship as well.

We come, then, to what are called the "externals of the body which pertain to worship." Almost the same are mentioned in the Arcana passage which we have compared with this. The life of piety, the worshipful attitude, has as its signs of charity, going to church, listening to sermons, singing, praying on the knees, spending much time in prayer, frequent observances of the Holy Supper, and "in a right observance of other parts of worship according to the ordinances of the Church." (Cf. Charity, n. 115 with Arcana nn. 8253, 1175; Apocalypse Revealed, n. 159.)

We could not think of the "holiest act of worship" as unnecessary, yet it is placed here as a part of external worship. We know it to be a Divinely appointed channel for the very presence of the Lord God and His angels. Certainly no one would think of repudiating this act of external worship, even though "this outward symbol was commanded because the greatest part of the human race are in external worship, and therefore without some outward symbol there would be scarcely anything holy with them" (Arcana Cœlestia, n. 2165). What a blow to those who hold to the uselessness of external worship to have the Sacrament placed in such a category, especially when we know it is the grandest act of worship in the Church. Nor does this mean that this act was a condescension on the Lord's part to man's weakness. There is the great doctrine of ultimates to remember.

We are invited "frequently every year" to receive the Holy Supper. Is four times in three hundred and sixty-five days frequently? Can we not increase our charity and love to the Lord by accepting His love in this holy of holies more than we do at present? Love increases the more we are kept near to its source, and the Holy Supper has been

relegated with us to the background. Use is the keynote to worship. Why did our church fathers adopt the Calvinistic use in this, and unwittingly rob us of a rich heritage? It is never, it is said, too late to mend.

Charity to the neighbour consists in loving the good in him. Charity to the Lord consists in loving the good in Him and in all the things which are from Him. Worship as a sign of charity contains good in it, so we cannot ignore it. External worship is necessary to our spiritual development, for it calls forth spiritual things in us, and bears witness to our charity. Give a little girl an immovable, lifeless, material doll and see the result. All her mother love is called into being. She begins to press it to her heart, shower it with kisses, wash and clothe it, cook for it, tend it every day. This dead thing to her is living. This principle is involved in all worship. Sometimes we are uncharitable enough to say, as one theological student said, that it is all monkey shine. But is this the verdict of an intelligent understanding, and will it help us to understand the spiritual state of those who have been trained in worship?

Another sign of charity is praying on the knees, after the example set by the Lord. This is a very definite correspondence. To get upon one's knees requires a certain psychological state. It is a spiritual act. If a man cannot get down upon his knees to pray, he is not saved. Even where people have only "got the habit" it produces a state of mind, which can be improved by the necessary doctrine. If you have read Harold Begbie's book, "Twice Born Men," you will see how imperative it was for each man whose conversion is there recorded, to go publicly to the penitent's rail, kneel down and confess his sins and his desire to live a new life. What happened to each man when he did so, was what we call an "internal miracle." The correspondence of rising, setting forth and going actually helps to bring the aid desired. The act itself involves an act of the mind, providing the mind desires a new life. This is clear to anyone who can remember the time when he did not pray and the time when he knelt for the first

time. Kneeling embodies this truth, namely, "In order that there may be worship, there must be adoration; and in order that there may be adoration, there must be humiliation, and this in all things of the worship, in general and particular" (Arcana Cœlestia, n. 2423). Humiliation is the essence of true worship. How hard this may be, at times. People not spiritually humiliated do not kneel. It is unfortunate, but true, that "a man must be tempted and be reformed before he comes into the good of charity and external worship" (*Ibid.*, n. 2334[2]).

So the physical act incites an internal, psychological condition, because both correspond and should accompany each other. "They are connected and make one." The same holds true of going to the altar for the Holy Supper, instead of remaining passive in the pews. This is proved by those who object to what is called the "altar communion," and yet sometime find themselves obliged to partake in this manner. There is a mental struggle. The rising, walking to, and kneeling before, the altar brings on a spiritual fight, in which charity and dislike or prejudice face each other. It calls forth a new sign of charity, and initiates a new psychological state in worship. One cannot appreciate the worth of external worship as a function of love, wisdom, and charity, except through humiliation. A mere study of symbols is by no means sufficient. To be really worship it must be performed bodily.

There are other external acts of the body, which we must pass by in order to give consideration to those which are called "the externals of the mind." "Thought and meditation concerning God, and concerning heaven, eternal life, and salvation . . . aversion of one's mind from impious, obscene, and filthy language," I think we recognise as internal and spiritual. But they are not, they are external. They make one with the acts of the body. We may, however, live externally in internals as long as we fail to do what they require of us. There is both an internal and external approach to internals. Here is a field of research for the psychologist—to show the reciprocal

connection between the inner and outer acts, between the mental and physical state. We may think of it in this one example, namely, kneeling and meditation.

"The character of the internal man cannot manifest itself to a man except by the external" either of body or mind. We may read this to mean, the character of charity cannot manifest itself to a man except by its signs, or, the character of the Church cannot manifest itself to a man except by external worship. Is this true? We certainly do not say a man is polite, unless he is polite and courteous externally. If he fails to remove his hat, or to open the door, offer his arm, remove his cigarette, we do not think highly of his mental carelessness. But can we not say that we may know the teaching of the Church, its nature, life, and heavenly conjunction, without performing acts of worship? We may have an intellectual conception, but we do not have the reality. We know the doctrine, but we do not do it. It is external because it is not lived externally, if we may so express it. As we cannot think of abstract attributes without a personality in whom they are, so we cannot have a true and complete idea of the Church without having the external base on which it rests, which is worship. What Boutroux says, applies here, "Although doctrines and rites are not to be confounded with the essence of religion, they are no less indispensable to the apprehension of religion and to its spread among people generally. Undoubtedly, speech is not the same thing as thought or feeling—it only symbolises them: for all that, how great is its influence on feeling and thought. If speech crushes us, it is also speech that sets us free." So with external worship.

One reason why the New Church has not grown, why it is so unknown, is that our signs of charity have not been in harmony with our ideas, and because they are lacking. Our external worship, our signs of charity, have been too paltry, too critical, too cold, too limited. We have lamented the decrepitude of the Church. Where are the signs of our boasted charity that people should come to us, or

that we should expect them? If we worship in a barn, use a box for a pulpit, tin cups for our Communion, and wear garments of mourning, there will be a corresponding lack of reverence for the internal Church. We need, like the priests in the Memorable Relation, to put on our wedding garments and be led *in glory* to the new Christian heaven (True Christian Religion, n. 188).

We have insisted on doctrine in the most emphatic terms, but listen to this, "There is this distinction between doctrine and worship: that doctrine teaches how God must be worshipped, and how man must live that he may withdraw from hell and draw near to heaven; but this is *effected by* worship, since worship is actual as well as oral" (Apocalypse Explained, n. 1150). Charity consists in doing good; worship also is doing good. Worship does what doctrine teaches. It is charity expressed and ultimated. Is not this a way to the Church's future success?

The earths and solar systems are necessary to the permanence and stability of the heavens. External worship and ritual are necessary to the permanence and stability of the Church, because as signs of charity, they encourage still deeper states of life.

> Internal things are excited, and by means of external worship external things are kept in holiness, so that internal things may flow in. And besides, man is thus imbued with knowledges, and is prepared for receiving celestial things, and is also gifted with states of holiness, although he is unaware of this; which states of holiness are preserved to him by the Lord for the use of eternal life, for in the other life all the states of his life return (Arcana Cœlestia, n. 1618).

What other religious body possesses so clear and wonderful a teaching concerning its worship? What a means for the implanting of remains in our children. No wonder we are instructed in the Lord's revelation that "the external of the church consists in the devout performance of rituals and in doing works of charity, according to the precepts of the church" (*Ibid.*, n. 6587).

"The second essential of charity is to perform uses to

the neighbour." External worship is a use, and ought to be done, so long as man lives in the world (*Ibid.*, n. 1618). It is the public confession of our religion. It is the Lord's ordering, and order is heaven's first law. May we hope that another year shall not pass without some definite steps being taken for the realization of a better spirit among us. If the Church needs a new inspiration and new life, here is an important point with which to begin. External worship is the sign of our charity, the sign of our religion, of our earnestness and zeal, the foundation of our Church, the clothing to protect it from violence and cold (True Christian Religion, n. 55), a means of holiness, and a channel of the Divine presence. Can we afford to ignore or to shelve it any longer?

"Awake, awake, put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem."

"O worship the Lord in the beauty of holiness."

L. Eric Wethey.

HOW TO KEEP THE CHURCH IN TOUCH WITH HEAVEN.

By the Rev. John W. Stockwell.

PERHAPS the simplest and the best way to answer the question, implied in the title of this paper, is to say, "By cultivating the life of charity." But how can the life of charity be cultivated in the Church? This then becomes a new question. One answer to it would be: through the presence of the Lord who is heaven and who is charity, in His Church. This would mean to realize the petition: "Thy will be done as in heaven so also upon the earth."

Taking up the problem at this point I beg to suggest four things which bear upon it and may provide at least a method of thinking out how to "keep the Church in touch with heaven," by gaining the presence of the Lord with His Church through the cultivation of the life of charity, namely:

I. Holding meetings for prayer both in the Church and in the homes.

II. Keeping to the front the teaching that everyone must be "born again," and having the confirmation service assist—even more fully than it does at present—this vital teaching.

III. Devising some simple and effective means to steadily advance the teaching about the "Inspired" Word of God.

IV. Opening the way for more interior personal experiences of spiritual life.

Under the first part of this suggestion I shall call to mind passages in which Swedenborg discusses prayer and his many wise cautions in regard to it. For instance:

By "the prayers" with which the incense should be offered are not meant prayers, but the truths from good through which are prayers; for these are the things which are prayed with man, and in these prayers is man constantly when he is in a life according to these truths. (Apocalypse Explained, n. 493.)

By "prayers" in the Word are meant the truths from good which are with man, and not the prayer of the mouth. (*Ibid.*, n. 494.)

What is the prayer of the mouth, if the mind is not in it, but babbling? (Arcana Cœlestia, n. 1094.)

Worship does not consist in prayers but in the life of charity. Prayers are only its externals; wherefore, such as is the affection, such is the praying. . . . Spiritual affection is what is called charity towards the neighbor; the praying is the proceeding. (Hence) the essential of worship is the life of charity and the instrument of it is gesture and praying; or, the primary of worship is the life of charity, and its secondary is praying. [See the verse from Isaiah 56:7] I will make them joyous in the house of my praying means that God will gift them with spiritual truths. (Apocalypse Explained, n. 435.)

Prayers to the Lord if made from conscience as a duty, are good; but if thereby something is obtained, or merited, it is evil. (Diary, n. 3126.)

Prayers affect nothing when merely intended to deprecate our evils. Sins are not remitted except from the heart . . . with a certain . . . internal pain, and thus an acknowledgment of filthiness in which we are and after that prayers avail, otherwise, prayers rather confirm man in his evils. (*Ibid.*, n. 3126.)

But, to dwell upon these explanations that prayer should be based upon a good life and defining the false ideas about prayer, without also considering the many statements Swedenborg makes to impress upon us the essential place of prayer, would be unfair to truth. In the discussion of the subject we hear that "prayer means this" and "prayer does that." Have we, while explaining what prayer means, forgotten to pray? Here is a quotation which states the subject of prayer affirmatively and fundamentally:

It is general in all Divine worship for man first to want and the Lord then answers; to long for and pray, and He then informs and does. Otherwise man does not receive anything Divine. (Apocalypse Revealed, n. 376.)

Says Swedenborg again, "I prayed to the Lord, and suddenly the interiors of my mind were opened."

Prayer regarded in itself is talking with God. It means [in the internal sense] to be revealed. Prayer brings something like an influx into the perception or thought of the mind so that there is a certain opening of the man's interiors towards God; but this with a difference according to the man's state, and according to the essence of the thing which is [the subject] of the prayer. If from love and faith for celestial or spiritual things something like revelation in the affection as to hope, comfort, or certain internal joy is given. (Arcana Cœlestia, n. 2535.)

Assuredly the affection as to hope, comfort and a certain internal joy, are heavenly privileges and signs of "friendship with heaven."

Still we may say that all these facts apply to the individual's private personal prayer, but are no recommendation of meetings for prayer in the Church and in the homes, as contemplated by this paper. We may go further and urge that prayer meetings of the Christian Church are in a measure deprecated by the Lord's words in Matthew vi, 6, where he says: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." But Swedenborg makes it clear that the Lord here is teaching the need for man to pray from the interiors of his mind, which is the meaning of entering into his closet; while closing the door means that all external and interfering thoughts are to be shut out (Arcana Cœlestia, n. 5694).

Prayer should be always from the interiors of the life and should be based upon the "truth from good" in the life. But certainly when it is said that by prayer is indicated everything of worship and worship is life itself, then the most vital thing of all in worship is vital prayer.

What is the Holy Ghost but the power of the Lord in the lives of men attained through prayer? We might almost ask whether the Church may be lacking somewhat in the experience of the Holy Ghost because lacking in the experience of prayer. Recently a New-Churchman, who is also an artist, was discussing some of the characteristics of the present day religious life. He said, "Intelligent

people are demanding a religion which means something. They want not only to think but also to feel religious life. They want the personal experience of the Holy Ghost. You catch the spirit of this desire everywhere. It appears even in art, in painting especially where every artist is striving for that great something which they are even beginning to name 'the Holy Ghost in art.'"

One way of bringing the Holy Ghost, or Holy Presence of the Lord Himself into our Church is, I believe, genuine prayer meetings, or "talks with the Lord," which Swedenborg declares prayers should be. "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John xiv, 13-14). The Presence of the Lord in the Power of His Holy Spirit in His Church will keep the Church in touch with heaven.

Taking up now the second part of my suggestion, I shall ask, "Do we have genuine conversions in the New Church?" Of course we do. We shall agree on that. No matter how close to the Church a child is held as it grows up, its soul will be released from the natural state only by the new birth. Without it, the old state continues and gets stronger and stronger. On this subject Swedenborg says:

> Think, I pray, if you please, how can a man-panther be converted into a man-sheep? Or an owl into a dove? Or a brier into an olive tree? Or a nettle into a vine—by any imputation, ascription, or application of Divine righteousness, which would rather condemn than justify him? In order that *conversion* may be effected, must not the savageness of the panther and the owl and the noxiousness of the brier and the nettle be taken away and that which is truly human and harmless be implanted in their place? (True Christian Religion, n. 642.)
>
> Correspondence between natural generation and spiritual generation, conception, carrying in the womb, birth and education, actually are. (*Ibid.*, n. 584.)
>
> Man as to the first nature, which he derives from nativity, is a hell in miniature, and as to the other nature which he derives from a second nativity, he is a heaven in miniature. (*Ibid.*, n. 613.)

To be born again surely means that a definite *conception* of the love of the Lord Jesus Christ as a personal Saviour has been gained. Can we be sure that this is true of our young people who come into Church membership? No, we cannot. We cannot say it is true of any one. But we can make that the definite, unqualified standard and try to keep all other considerations subordinate to it.

To co-operate thus earnestly with the Lord in the effort to bring heaven in miniature into the life of everyone who is confirmed in the Church will help keep our Church in touch with heaven. "And the Lord said, Simon, Simon, behold Satan hath desired [to have] you, that he may sift [you] as wheat: But I have prayed for thee, that thy faith fail not: and when thou are converted, strengthen thy brethren" (Luke xxii, 31-32).

As to the third part of the suggestion, namely, that we keep the Church in touch with heaven by devising some simple and effective means to steadily advance the teaching about the *inspired* Word of God, agreement without argument may almost be won. We remember many passages in Swedenborg's writings about the Holy Word communicating with heaven. For example:

> The Word is given that it may unite heaven and earth . . . and therefore has been so written that it is spiritually apprehended by the angels when it is naturally apprehended by man, and in this way what is holy inflows through the angels, and through this the union is effected. (Arcana Cœlestia, n. 6333.)
>
> Thus is evident the nature of the conjunction of heaven and earth through the Word; namely, that a man who reads the Word holily, is, by such correspondence closely conjoined with heaven, and through heaven with the Lord, although he be in thought solely about those things in the Word which are in the sense of its letter. The Holy Spirit, that is then with the man, is from the influx of celestial and spiritual thoughts and affections, which are such with the angels. (*Ibid.*, n. 3735.)
>
> This is why such a Word has been given; [and] if this medium of conjunction were not in the world, conjunction with Heaven would perish, and, with this conjunction, every good of the will and truth of the understanding with man, and, with these, that human principle which consociates man with man. (*Ibid.*, n. 10452.)

Then there is that statement of experience by Swedenborg, reasserted more than once, that while reading the Word from Isaiah to Malachi and the Psalms of David, he was successively in communication with various societies in heaven.

Certainly heaven is where the Lord is. Certainly the Church is where is found the Holy Word. Certainly the Holy Word is the Lord made manifest, and Whose Divine Presence with men is the Holy Word.

We gain confirmation for both angles of viewing the Word of God, first, that it joins earth with heaven, and second that it is the means for bringing the Lord to the earth, when we add the following extracts from Swedenborg:

> Moreover the Lord is present with a man and is conjoined with him, through the Word. (Sacred Scripture, n. 78.)
>
> The principal reason [why the Lord assumed the human on our earth] was for the sake of the Word, that it might be written in our earth and thus be published through the whole earth. (Arcana Cœlestia, n. 9351.)
>
> A debate among some spirits as to whether anyone can see any doctrinal theological truth in the Word, except from the Lord [that is to say] unless he approaches the Lord immediately. One side maintained that the Lord must be approached directly because He is the Word, and the other that doctrinal truth can be seen where God the Father is approached immediately. . . . Something was then read to them from the Word, and they prayed on their knees that God the Father would enlighten them, and then . . . they said that this and that was the truth in that passage, but it was false, and this repeatedly even to tediousness. [On the other hand, those who approached the Lord immediately, saw the truth.] (Apocalypse Revealed, n. 566; True Christian Religion, n. 162.)
>
> What is wonderful, where the Word is read holily, and the Lord is worshipped from the Word, there the Lord is with heaven; the reason is, because the Lord is in the Word, and the Word is Divine Truth which makes heaven. (Divine Providence, n. 256.)

But the entire Bible of sixty-six books is not the Word. Only thirty-four of the sixty-six books constitute the *inspired* Word which has in it the Life of the Lord. This

teaching is given in "Arcana Cœlestia," nn. 2134 and 2606, but specifically in n. 10,325, where the books which compose the inspired Word are named. Also in the "Last Judgment," Swedenborg, speaking of the Sacred Scriptures, says: "The Word here meant in special is the same as that manifested through Moses and the Prophets and through the Evangelists."

As long as this teaching as to the real Word of the Lord is obscured, and as long as doctrines for men are drawn indiscriminately from the uninspired and the inspired Scriptural writings, there will continue the confusion of thought which is in the Christian world today and among Christians in the World of Spirits.

In the Evangelistic campaign conducted by Rev. Henry W. Stough in Lancaster, Pa., a book was sold, entitled, "Rightly Dividing the Word of Truth," by Dr. C. I. Schofield, Editor of the Schofield Bible. Dr. Stough said, "that the teachings and explanations about the Bible in this little book made him an Evangelist." There are some things in it which are excellent, but there is also a great mixture of inspired and uninspired Scripture. Its title is taken from II Timothy ii, 15. The key texts for its various chapters include I Corinthians x, 32; I Peter, i, 1; I Corinthians xv, 13, 14.

Distributed in the Stough tabernacle were cards, with the words in red ink: "THE BLOOD OF JESUS CHRIST," and quoting

1. Leviticus xvii, 11
2. Exodus xii, 13
3. Luke xix, 10
4. John v, 24

1. John i, 7
2. Romans iv, 5
3. Hebrews ix, 22
4. Colossians i, 4
5. I Timothy i, 5
6. Romans v, 9
7. Romans v, 1
8. Ephesians ii, 8
9. Ephesians ii, 9
10. II Corinthians vi, 2
11. Hebrews iii, 7

A Bible teacher of national renown, Miss Grace Saxe, authoress of "Studies in Acts," "Studies in Genesis,"

"Studies in Exodus," "Studies in the Life of Christ," "Chart of Kings and Prophets," talks to extremely large classes at various places where revivals are being conducted. Her work is efficiently done and her charts aid splendidly in making clear the main emphasis of her teaching, which is that the Bible from Genesis to Revelation is about the Lord.

In proving this statement she begins at Genesis and points out in Genesis i, 15 the Messianic prophecy, and then immediately quotes from another part of the Bible to show that this "Salvation Plan" was to be carried out by the Blood of Christ, and again going to Genesis says that the offering of Abel was more acceptable to the Lord than that of Cain because it was an offering of Blood and foretold the atoning sacrifice of Christ. And the Scripture text which made this argument sound plausible to the hundreds of intelligent Bible students present, was Hebrews ix, 14-15 and xi, 4.

This is a sample of the way the old doctrines are perpetuated through quotations from the uninspired Word.

Rev. William A. Sunday was in Philadelphia eleven weeks—from January 31 to March 21, 1915, inclusive—during which time he preached 146 sermons. The texts of these included 83 from the inspired Word and 49 from other parts of the Bible. Of the texts from the inspired Word, 7 were from the Law, 21 from the Prophets, 5 from the Psalms, 49 from the Gospels, 1 from Revelation.

Law		Prophets		Gospels		Epistles, etc.	
Genesis	2	Joshua	3	Matthew	23	Acts	7
Exodus	5	I Samuel	1	Mark	6	Romans	4
		II Samuel	1	Luke	8	I Corinthians	1
		I Kings	2	John	12	II Corinthians	2
		II Kings	7			Galatians	6
		Isaiah	2	II Chronicles	1	Ephesians	1
		Jeremiah	3	Job	2	Phillipians	2
		Habakkuk	2	Proverbs	3	I Thessalonians	3
				Ecclesiastes	4	Hebrews	7
				II Timothy	1	James	1
						I Peter	3
						II Peter	1

No text given 11
No record taken 3

In the little four-page tract, given to every convert and intended to be pasted in the covers of the Bible, Mr. Sunday gives a greeting, after which follows his signature and the text from which he has taken his personal motto. It is II Timothy ii, 15. Within are set forth admonitions with Biblical quotations, advice on "What It Means to BE a Christian," and "How to Make a Success of the Christian Life."

The Scripture references are as follows:

From the Inspired Word	From other books of the Bible
1. Isaiah liii, 5-6	1. I Peter ii, 24
2. John i, 12	2. II Peter i, 4
3. John iii, 36	3. I Peter ii, 2
4. Psalms cxix, 11	4. Philemon iv, 6
5. Mark xvi, 15	5. II Corinthians vi, 14-17
6. Ezekiel iii, 18	6. Hebrews x, 25
7. Psalm i	7. I Corinthians xvi, 2
	8. II Corinthians ix, 7
	9. II Timothy iii, 12
	10. Romans viii, 18
	11. James i, 12
	12. I Corinthians x, 13

One of the most widely used little booklets of Scripture texts is called "Rescue the Perishing, Personal Work Made Easy, Suggestions for Beginners," by Fred R. Seibert. It refers to 862 texts of Scripture of which 454 are from the inspired Word and 408 from the uninspired. The Epistles in the New Testament are quoted 317 times and the Gospels themselves only 276. The books of the Law in the Old Testament are almost entirely passed by, and the Decalogue is not referred to.

When Jesus was led up of the Spirit into the wilderness to be tempted of the devil, "He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," quoting the Old Testament Law (Deuteronomy viii, 3). Again, "It is written again, thou shalt not tempt the Lord thy God," quoting Deuteronomy vi, 16. And lastly, "Get thee hence, Satan; for it is written, thou shalt worship the Lord

thy God and Him only shalt thou serve," referring to Deuteronomy vi, 13 and x, 20. How can any book of Bible texts for the salvation of souls omit the verses Jesus Himself used?

A little book published in 1899 by Maude A. Richardson, of Kansas City, Mo., called "Bible Texts," topically arranged, has run through thirty-eight editions. The title page bears a quotation from I Peter iii, 15, the fly leaf quotes Proverbs xxii, 17-21, and in the seventeen chapters where quotations are made from the Bible, the verses from the uninspired are thoroughly mixed with those from the inspired Word.

A new work, by Dr. James Hastings, author of the "Standard Bible Dictionary," is just announced from Charles Scribner's Sons New York office. It is called "The Great Texts of the Bible." Eighteen of the prospective twenty volumes have been issued. Eight are from the real Word of God, seven are quoted from the uninspired books, and each of three volumes is partly from one and partly from the other.

Rev. John W. MacPherson, Pastor Emeritus of the Frankford (Philadelphia) Church, was formerly an Evangelist within the Presbyterian denomination. He still continues to make a round of visits to various missionary centres in and around Philadelphia. In conversation on May 4, this year, he said that in all of his great experience lecturing to and discussing with people of various denominations, he had found that in practically every instance the portion of the Bible quoted by them was the Epistles of the New Testament and seldom the Gospels themselves, and very rarely indeed was the book of Revelation even mentioned.

One of the veteran pastors in the Frankford district of Philadelphia is Dr. G. J. Burchette, who has ministered to the First Baptist Church there for nearly twenty-two years. He was formerly stationed in California where he came into collision with the New-Church teachings in the trial by his denominational leaders of a fellow clergy-

man, W. S. Martin, who had adopted the teachings of Swedenborg.

Dr. Burchette at that time obtained a strong prejudice against Swedenborg's revealed teachings, although he admits the mental brilliancy of the learned Swede. While conversing with him on April 23, last, I attempted to set the position of our Church straight in his mind. After our debate he fell back upon a verse from the Scripture. He said, "There is a verse in John which is enough for me." I expectantly waited for a quotation from the Gospel of John, feeling sure that there would be given an opportunity to show in the words the Lord's method of speaking in parables, and with words containing a meaning both for angels and for men. But when Dr. Burchette gave the reference it was not in the Gospel but the Epistle of John—I John iii, 21-24.

In his lectures in Philadelphia around 1890, I am told, the late Rev. Chauncey Giles made it a practice to introduce into his discussion a text from the Epistles. His purpose, it was explained, was to meet his critics upon their own ground by showing that those early Christian writers, chief among whom was the Apostle Paul, who made so large a portion of the New Testament literature, did understand the truth of the Deity of Jesus, and of other teachings for which the New Church stands.

It did seem for even as late a time as 1890 that we, as a Church, needed carefully to defend ourselves against the accusation that we did not "believe in the Bible." Mr. Giles and others, by the method referred to, probably did a great deal toward dissipating this idea that the New Church set up "a different Bible" from that of the rest of Christendom.

Some of the misconceptions about the New Church still continue—in fact, a great many of them. Still, the thought of the Christian world has within itself changed greatly. The leaders, in some cases, are discriminating between this book and that book of the Bible, the difference in the weight of the Scriptural authority behind this doctrine and that

doctrine. We are familiar with some of the progress made in the antithetic study of the Gospels and the Pauline writings, and the contrasts between the Synoptic Gospels and John. Whether these developments are or are not contributing causes, it seems to be a fact that it is easier today than formerly to differentiate among the books of the Bible.

One way to introduce this subject is to call attention to the publication in 1899 of the Rheims and Douay edition of the Catholic Bible, with the express approbation of His Eminence James Cardinal Gibbons of Baltimore. Pointing to the seventy-three books contained in this Catholic Bible, and then referring to the Protestant Bible, authorized or revised edition, with its sixty-six books, you start the mind thinking in the right direction. If possible, a Hebrew Bible, with the thirty-nine books can be shown.

The next step is the explanation, with which you all are well acquainted here, that in Luke xxiv, 44, when the Lord speaks of the Law, the Prophets and the Psalms as about Himself, He had in mind exactly twenty-nine books of the Hebrew Bible, namely, the five books of Moses, the six Major Prophets, the seventeen Minor Prophets, and the Psalms.

There may follow the citation of the Gospel—Pauline study leading to the placing of emphasis upon the New Testament books, which quote the Lord directly, the four Gospels and the book of Revelation. These with the twenty-nine Old Testament books, called into prominence by the Lord's own statement, make a total of thirty-four books which we know constitute the inspired Word of God —the canon within the canon, the Holy of Holies of revelation.

But, this seems too astounding a claim to make at once to those to whom it is entirely new. Therefore, the introduction to these thirty-four books may be based on the fact that the Lord's own authority has constituted them as "Key Books" to the whole Bible and they, therefore, invite our especial study and interest. This result can be brought about without any suggestion whatsoever that the

remaining thirty-two books of the Protestant Bible and thirty-nine books of the Catholic Bible are to be cast aside, and even without disparagement of them.

It is a plan which is only carrying further forward the achievement in the "Red Letter Edition" of the Bible published in 1903, by Louis Klopsch, in New York City, and in 1913 by the Christian Herald, in which the Old Testament "passages generally regarded as prophetic of our Saviour" are indicated by a star, and in the New Testament "the words recorded as having been spoken by our Lord and Saviour" are printed in red. In this way that Red Letter Edition of the Bible has helped more than any other to prepare the mind of Bible readers for the teaching about the inspired Books.

Without any question the various revival meetings now being held or recently conducted in Pennsylvania, including Pittsburg, Altoona, Chester, Lancaster, and Philadelphia, have resulted in some genuine conversions to Christianity. So far as my personal experience could come into contact with this work, I have found that among these genuine converts there followed, after their new awakening, a thirst to know the Bible. The salt has regained its savor and the parched soul pants for the water of living truth. The Son of Man has suddenly become a living and a personal reality, and the lack of knowledge about Him in the Holy Book is a dominant call to *study* the Holy Book.

On the 24th of last April I was travelling with a friend who is a physician and whose interest in the Bible had been greatly quickened by the revival meetings in Philadelphia conducted by Rev. William A. Sunday. He is an active and successful worker in a home for inebriates. During our ride together, the doctor took a Bible from his pocket saying, "Here's something I want to ask you about. I can't seem to get it straight." Then he began to read verses which certainly to the ears of one whose time and skill were being expended in rescuing men from drunkenness, would sound strange: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy

hearts. Let him drink, and forget his poverty, and remember his misery no more" (Proverbs xxxi, 6-7). "Oh yes," I said, as I glanced at the page from which he was reading, "that is the book of Proverbs. That is fine literature and has many pearls of wisdom, but I have no interest in defending it as Divine Authority. Now, if you had quoted a verse from the book of Psalms, I could help explain what was said. You know you haven't the same feeling of holiness in reading the Proverbs as in reading the Psalms—now have you?" "No," he admitted, after pondering awhile, "I haven't." "Of course you haven't. The Psalms of David are a part of the real Word of the Lord and have power and holiness all the way through, because the Lord's own life is in them."

Then I turned the pages to Luke xxiv, 44, and explained to him that the terms there used of the Law, the Prophets, and the Psalms, included the twenty-nine inspired books of the Old Testament, which with the New Testament Gospels and the book of Revelation, having the Lord's own words in them, make the thirty-four books of the real Word of God. The real Word of God lies among the other books of the Bible as did the infant Jesus in the manger. No one would remove from the scene of the Divine Nativity Mary, nor Joseph, nor the Wise Men, the Shepherds, nor the gentle cattle, nor even the rough cavern and rude furnishings; but all of them together, multiplied a million fold would not make a Jesus.

We do not want to belittle the other books of the Bible—they all belong in the picture. But, the Infant Jesus, the real Word, the inspired books, would still be in swaddling-clothes if the knowledge of mankind on this subject were the determining factor.

If Jesus is seen to be moving about among men, as does truly appear to be the case during a great revival, then the knowledge of the true Word is so scant that He finds no lodging place in the minds of most Christians. As He said, "The foxes have holes, and the birds of the air have their nests; but the Son of Man hath not where to lay His head" (Matthew viii, 20).

"How to Keep the Church in Touch with Heaven." We may be helped along toward an answer through the means above described:

I. By holding meetings for prayer both in the Church and in the homes.

II. By keeping to the front the teachings that everyone must be born again, and having the Confirmation Service represent, even more deeply than it does, this vital teaching.

III. By devising some simple and effective means to steadily advance the teaching about the inspired Word of God.

Now, at the close, I shall but briefly refer to the last item of the four-fold answer, namely, By opening the way for more interior personal experiences of spiritual life.

If the Lord may be known more fully in His power as the Holy Ghost through Church and Cottage Prayer Meetings, and by more genuine conversions—re-births; if the Lord may be experienced more fully in His power as the Son of God through the clarifying of the teaching about the inspired Word, which is His Life and Flesh among us, then the Lord will be with us more fully in His power as the Father of love in our Church, as individual members obtain a deeper and a holier conviction of His love, and the Church then will be in touch with heaven.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Revelation xxii, 20).

JOHN W. STOCKWELL.

NOTE: During the discussion of this paper at the meeting of the Council of Ministers, at Washington last May, a very timely comment was made, namely, that the best way to keep the Church in touch with heaven is through the reverent use of the Sacraments. No one will deny the truth of this statement. The Sacraments are the Lord's appointed *means,* and perhaps the thesis of this paper would have been better stated as, "Suggested Methods for Keeping the Life of the Church Responsive to the Influx from Heaven through the Sacraments." J. W. S.

THE VISIBLE GOD.

By the Rev. Albert Björck.

OUR conceptions and thoughts of God decide our thinking on all other matters, most directly all matters pertaining to religion, and they therefore decide and shape our lives, if we let our understanding about God and religion influence our lives.

To those who will be of the Lord's New Church the true teaching of the Word concerning the Lord has been revealed, and like all other doctrines out of the Word given at His Second Coming, it is stated in language which can be understood by the rational mind of man. This means, of course, that we do not need to believe in the teaching on the authority of Swedenborg or anybody else, but because we may rationally see that it is the truth.

But men's rationalities are differently developed, and on different lines. While, therefore, all New-Churchmen believe in the general statement of the doctrines, for instance, in the concise form given in the Faith of the New Church in the Book of Worship, each one sees it in his own rational light. When it comes to the understanding or explaining of the deeper aspects of the doctrines, therefore, we often encounter quite different views.

The many articles which have been published in our periodicals at different times on the subject of the Lord's glorification and visibility bear witness to the difficulties encountered in trying to get a clear understanding of the doctrine of the Lord; for some of these articles embody views irreconcilable with the views set forth in others.

The obscurity of the human understanding with regard to spiritual verities is the cause of this difference in views, and nothing but a closer study of the writings of the Church, in which the doctrine of the Lord in its different

aspects is set forth, can remove that obscurity. The knowledge and acknowledgment that the truth is to be found in these writings, and that when, and as far as, it is seen there, it can also be seen in the teaching of the Word in its letter, will inevitably lead men to a renewed study of the doctrine, until the differences in opinions resting on such study will disappear, or at least be seen to be only different ways of expressing thoughts that really are in harmony.

The persistence with which apparently irreconcilable views are published with regard to the way in which the Lord in and through the glorification of His human became visible, and the fact that each side is represented by men of ability as students and thinkers, and that almost the same arguments recur based on the same cited passages and teachings of the writings, would almost lead one to the conclusion that in the writings themselves we meet with two irreconcilable lines of teaching, or at least with passages and statements which are mutually inconsistent.

But the statements of the writings contain the true teaching of the Word, set forth in a manner that makes it possible for men to enter intelligently into the mysteries of faith, so that faith ceases to be mystery, and if they seem to be contradictory, the fault must be with the understanding of the student.

What I now offer in this brief article is a thought which, after years of study and more or less abortive attempts to arrive at a conception of the subject that would be consistent with all statements encountered in the writings, has come to me of late years, I can not say how. But since it first came it has grown in strength, and in all my reading it has helped me to see light where I before saw very little, and to my mind it has brought harmony between statements which before seemed contradictory, and a seemingly better realization of the Lord's manner of working for the creation of spiritual and heavenly men than I ever thought possible for me.

As far as I know I have not met with this thought in any of the articles on the subject which I have read, but it seems

to me to be based on the clear teaching of the writings of the Church. The more familiar the thought has become to me the more surprising it has seemed that it should not have been seen and recognised long ago as the teaching of the writings, but that apparently has not been the case.

Briefly stated this thought can be expressed as follows:

The Word in the sense of the letter is the Divine Natural of the Lord, and in and through the letter of the Word alone can the Lord's Infinite Love, Wisdom and Activity be manifested to men or angels. Nor can any angel in the heavens see more of the Lord than has been seen in the Word by men or some one man on earth.

Gradually developed, this thought has been in my mind in all my reading of late, and I have not come across a single statement that would seem to contradict it, or to prove it erroneous; and on the other hand, many statements have been seen in a new light, tending to strengthen the teaching formulated above, brought to my mind through other statements; and it seems to me to be the only inference that can be drawn from what is said in the writings on the different aspects of the Lord's glorification.

Among the statements which to me seem to teach it most directly are the following: "The Second Coming of the Lord is not in person, but is in the Word, which is from Him and *is* Himself" (True Christian Religion, n. 776). In many places it is said that the Lord is the Word, but this is one of the very few passages where it is distinctly asserted that the Word is the Lord. It is said that we should "worship one visible God, in Whom is the invisible, like the soul in the body." How the letter of the Word is the body in which the Lord is the life and soul is shown in various ways. The spiritual sense is said to proceed from the Lord and that sense is the true doctrine. With those who are in true doctrine from the Lord "the Word as it were shines when read: it shines from the Lord by means of the spiritual sense; because the Lord is the Word; and the spiritual sense is in the light of heaven which proceeds from the Lord as a Sun" (Apocalypse Revealed, n. 897). Again, "The spirit-

ual sense is within it (the letter of the Word) as the soul is within the body, as thought is within the eye, and affection in the face, which act as one, as do cause and effect" (Sacred Scripture, n. 5). It is logical and consistent therefore to think of the letter of the Word as the Lord's body through which His thoughts and His affections, that is, His spirit becomes manifest or visible to us, and we can see how the Word *is* the Lord.

It may be objected that by such teaching the letter of the Word may be worshiped as the visible Lord, and that the book with its printed pages may in the minds of men take the place of the Divine Man. The objection does not alarm me. The letter of the Word, that is, the words of the books that together constitute the Word of God, because they have a continuous spiritual sense, make up the body through which the Divine Man can become known and visible to men, but "the Lord's presence in the Word is solely through the spiritual sense." (True Christian Religion, n. 780.) Within the letter of the Word is the Lord's love and wisdom. In and through the letter this love and wisdom, His Divine Human, becomes manifest or visible to men on earth who by obedience to the Commandments have become prepared to see. The letter of the Word is the body the Lord has formed for Himself, and in which He is present with men on the natural plane of life, the Divine Natural. The power of the letter is from the Divine Man within it. It comes from His Divine love and wisdom which speak to us through the letter, and act as one with it as do cause and effect. The Lord can not work on our spirits if He does not clothe Himself with the letter, only so can He come to our knowledge. It is as the manifestation of the Divine that the Word in its ultimate form is Holy and is the Lord. To those who do not look further than the letter, who do not seek for the Divine Man there made manifest and there present with us, the Word, even if worshiped is not the Lord but a lifeless thing, the sepulchre where the Lord is buried. To those who look no further than the letter, the Word is but a printed book, which does not bring to their

ears the voice of His truth and love, just as the Jews could not hear His words through the natural sound that clothed them rang in their ears. Nevertheless, "If there were not a Word, no one would have any knowledge of God, of heaven and hell, of life after death, and still less of the Lord."

By the glorification of His Human, the Lord made that Human Divine. That is, His humanity became Divine *Esse* itself, or the Infinite itself. After the ascension to the Father, the Lord's Human as it is in itself is absolutely identical with the Infinite, and if the glorification had no other aspect, the Lord would be altogether inaccessible to men, and there would be no possibility of knowing, seeing or understanding Him. This side of the glorification was accomplished by gradually putting away all that was finite in the humanity He assumed on earth. Commencing with the tendencies to evil and falsity inherent in the humanity from the mother, the Lord afterwards put away all the limitations of finite human nature which He had put on from the angels of heaven.

The result of this side of the glorification, put in the form of teaching, is, that the Lord's Human was made the Divine *Esse,* and that *Existere* can no longer be predicated of Him, other than as something proceeding from Him. What proceeds from Him is what appears as existing in Him, and causes men, spirits, and angels to exist, that is, to live (Arcana Cœlestia, n. 3938). This shows conclusively that the Divine Human as far as the apperception of man is concerned is non-existing. It makes it plain that all manifestations of the Lord, those made to men and angels in the times of the Old Testament, as well as those made to men or angels after the glorification, are not the Lord Himself in a strict sense, but something proceeding from Him. Indeed, it is said in so many words, that "*Existere* is also predicated of the Lord, *but only when He was in the world*" (*Ibid.*).

The fact that the Lord had *existere* in the world, that he here united the Divine essence with the Human essence, and so had a Divine-Human life absolutely His own, brings to

our knowledge that the inaccessible Divine *Esse,* the Lord as He is in Himself, is Human, that is, Infinite Man, and gives us some understanding of the fact that that which proceeds from Him "causes men, spirits, and angels to exist, that is, to live."

But there is another aspect of the glorification of the Lord, which makes it possible for us to understand, not only that the Lord is Infinite Man, but also whereby He now has a form proceeding from Him, in which He can manifest Himself in a way He could not before the glorification, and which allows men and angels to really see the invisible God in and through a Humanity that is from Him.

That side of the glorification was accomplished by the Lord in uniting with the Human essence the Divine essence. He was not only putting off, but putting on. He put off the finite human, and put on the Infinite Human, until the Infinite really became one with the humanity He had in the world. The result of this side of the glorification can be stated most concisely in the teaching, that the Lord "put on the Divine Natural, in which He is present with men," and that therefore "the glorification of the Lord is the glorification of His Human which He assumed in the world, and the glorified Human of the Lord is the Divine Natural" (True Christian Religion, n. 109).

These two sides of the teaching in the writings of the New Church may seem contradictory, as the one declares that by the glorification the Lord made His Human Divine *Esse* itself, and so can not be said to have *existere* any longer, and the other that by His glorification of the human He assumed in the world He put on a Divine Natural, in which He is present with men. The difficulty seems accentuated because it is said that He *is* present with men in the Divine Natural, and He certainly can not be present with men on the *natural* plane of life without *existere* in a form that they can approach and understand as natural men while living in the natural world.

The difficulty disappears if we think of the Word in the sense of the letter as the Lord's Divine Natural, the result

and consequence of His glorifying His assumed humanity in the world.

The *Son of God* ascended to the Father of which He was begotten and born, and is now identically one with Him, the Divine *Esse* itself.

The *Son of Man* arose as the complete Word, leaving nothing in the grave. As the Word, the Lord is with His created beings on all planes of life, down to the very plane we live on as natural men. In the sense of its letter we see Him as a natural man like ourselves, yet Divine. The sense of the letter of the Word is the Divine Natural in which the Lord is with men all the days until the end of the world. As we learn to see beyond the letter, we may, even while living in the world, see the Divine Humanity of the Lord as it is in the heavens, and which makes heaven—the proceeding Divine, which "causes men, spirits, and angels to exist, that is, to live."

In the Word, the Invisible God becomes visible, as the soul becomes visible through the body, to all who believe in Him. In and through the letter of the Word, the Lord reveals Himself as the One and Infinite God, Whom, as He is in Himself, no finite being can know or see, but Who manifests Himself to men in the Divine truth of the Word, which is from Him, and is Himself in His Divine Natural.

The Word in the sense of the letter is the Divine Natural of the Lord, and in and through it alone can the Lord's Infinite Love, Wisdom, and Activity be manifested to men or angels, nor can any angel in the heavens see more of the Lord than has been seen in the Word by men on earth.

Before the incarnation the Divine Natural of the Lord had potential *existere* in the promises, correspondences, and representatives of the letter of the Old Testament. It came into real existence in the Lord's own human life on earth, and His human life on earth made possible the completion of the Word in its letter, where He is present with men, showing them that the promises, correspondences, and representatives of old are fulfilled in His life, and He therefore manifests Himself in a form that He did not have before.

Still, the manner of manifestation is the same—through the proceeding Divine truth of the Word as received by angels or men.

The "Doctrine of the New Jerusalem Concerning the Lord" commences with the statement, that "the whole Sacred Scripture is concerning the Lord, and the *Lord is the Word.*"

In the sixth chapter we are taught, that "the Lord, as to the Divine Human is called the Son of God; and as to the Word, the Son of Man"; and in the eighth, that "the Lord is God Himself, from whom and concerning whom the Word is."

In the "Doctrine Concerning the Sacred Scripture" we are shown in the sixth chapter, that "by the sense of the letter of the Word there is conjunction with the Lord and consociation with the angels."

The eleventh chapter tells us, that "the Lord came into the world to fulfil all things of the Word, and thereby to become the Divine truth of the Word in ultimates also"; and the last chapter shows, that "if there were not a Word, no one would have any knowledge of God, of heaven and hell, of the life after death, and still less of the Lord."

If we examine these teachings we will find, that the Word is the manifestation of the Lord in such a way that it is Himself; that the Son of God became the Son of Man, and that the Word in the sense of the letter is the Lord's Divine Natural, God with us as natural men, in which His Infinite Love and Wisdom dwell, and become visible to us as the soul through the body.

The statements, that "by the letter of the Word there is conjunction with the Lord, and consociation with the angels," and that "if there were not a Word, no one would have a knowledge of God, of heaven and hell, of the life after death, and *still less of the Lord,*" show conclusively that the Lord *now,* as far as the consciousness of man is concerned has no *existere* apart from the Word, but that in the sense of its letter He is in His fullness, His holiness, and His Power.

From this teaching it follows that any appearance or manifestation of the Lord to men or angels must take the human form which they themselves have seen revealed in the Word, as it is only through the Word that we can have any knowledge of the Lord.

The Lord's Divine Natural must be a manifestation of the Lord in a human natural life and visible to natural men. If the Lord now has a Divine Natural apart from the Word in its letter, He would be on earth, walking about and teaching like a natural man, visible to all within eye-reach of Him, whether they believed Him to be the Lord or not, just as He was visible to all about Him two thousand years ago.*

It may be objected that He was visible then because His human was not fully glorified until after His resurrection, but in making that objection we simply look away from the teaching that the Lord in and through the glorification made His Divinity *Human* even to the *natural,* so that He was a *Divine Natural Man,* and also from the teaching that He left nothing in the sepulchre, but rose with His whole body, taking with Him the Human Nature itself.

Is it not because the Divine Natural Man is with us, visible to us, and teaching us in the sense of the letter of the Word, and because He has no other Divine Natural, that "the Second Coming of the Lord is not in person, but is in the Word, which is *from* Him and *is* Himself" (True Christian Religion, n. 776)?

In the eighth paragraph of the fourteenth chapter of the same work, preceding n. 779, it is said, that "this Second Coming of the Lord takes place by means of a man before whom He has manifested Himself in person, and whom He has filled with His spirit, to teach the doctrines of the New Church through the Word, from Him."

*A Divine Natural is not the same thing as a Divine Material, which would be necessary for visibility to material eyes on earth. Swedenborg speaks of the Lord's glorified body as Divine Substantial, seen by the disciples only when their spiritual eyes were opened.—EDITOR.

This statement has sometimes been cited as a confirmation of the thought that the Lord now has a personal form of His own apart from the Word, in which He can manifest Himself to men who have their spiritual sight opened, and that He did so manifest Himself to Swedenborg.

But the very first number under that heading (n. 779), begins, "Since the Lord can *not* manifest Himself in person, as just shown above,"—referring to nn. 776-778, where it is shown that "this Second Coming of the Lord is not in person, but in the Word, which is from Him and is Himself." This points to the fact, that the manifestation of the Lord "in person" to Swedenborg was through the Word.

The number goes on and says,

> [That as the Lord] nevertheless has foretold that He will come and found the New Church which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this Church with the understanding but can also publish them by the press. That the Lord manifested Himself before me His servant, and sent me to this office, and that He afterward opened the sight of my spirit, and so has admitted me into the spiritual world, and has granted to me to see the heavens and the hells, also to converse with angels and spirits, and this now continuously for many years, I testify in truth; likewise, that from the first day of that call I have not received any thing which pertains to the doctrines of that Church from any angel, but from the Lord alone while I read the Word.

This statement has been coupled with the passage in n. 777, where it is said that "He is not to appear in person, because since He ascended into heaven He is in the glorified Humanity, and in this He can not appear to any man, unless He first opens the eyes of his spirit," in a way to support the idea that Swedenborg, after the opening of his spiritual sight, could see the Lord's glorified Humanity.

And this is plain and uncontrovertible, and in perfect harmony with everything else taught us in the writings of the Church, *if it is applied,* as it evidently should be, to the Word which is from the Lord and is Himself.

The whole chapter in which these numbers occur treats of the consummation of the age, and the coming of the

Lord, and the uniform teaching is, that the Lord will come not in person but in the Word.

The seventh paragraph of the chapter, consisting of nn. 776-778, is devoted to that teaching. In n. 778 we are taught,

> Every man is his own love and his own intelligence, and every thing that proceeds from him derives its essence from these two essentials or properties of life. . . . In the same way, but in a supereminent degree, the Lord is Divine love and Divine wisdom, or what is the same, Divine good and Divine truth; for His will is of the Divine love, and His understanding is of the Divine wisdom; the Human form is their containant. *From this how the Lord is the Word can be thought out.*

Since the Lord in His Second Coming can not appear in person, but appears in the Word, it is evident that the Word in its letter presents to men the *Human form containing the Divine love and Divine wisdom,* and that, *when the letter of the Word is rightly understood,* the love and wisdom of the Infinite God can be seen manifest in that Human form.

The consummation of the age is brought about by the misinterpretation of the letter of the Word resulting in a doctrine that the Lord is a different personality from the Father, instead of being the Father's own personality. The unity between the Lord and the Father thus broken, the Father's will and wisdom can no longer be seen in the human life of the Lord, however real and living that life may be presented to view in the letter of the Word. All kinds of false doctrines will then arise as a natural consequence, until all true understanding of the Word has disappeared among men, and this is the consummation of the age.

Swedenborg's mission was to learn to understand the Word rightly and to make known its teaching to men, thereby ushering in a New Age and laying the foundations for the Lord's New Church.

For this mission he was specially prepared from childhood, and through that preparation he came to see the Lord

in the letter of the Word in a fuller measure than he had ever been seen before, even by His Disciples when He as a Divine Natural man walked the earth, yea, in a much fuller measure even than they did after they had received the Holy Spirit from Him after His ascension.

But all through the writings I do not believe there is a single statement which, when read in connection with the subject treated of in the chapter in which the statement occurs, would bear out the idea that the Lord ever appeared to Swedenborg in a form which he had not himself seen in the Word. When the Lord appeared to manifest Himself in a form outside of Swedenborg, as it were, that appearance must have been the projection of the vision he had got from the Word, who *is* the Lord, of His Divine Humanity, in a manner similar to that in which all things that appear in the spiritual world are projections of what is within the spirits making up that world.

When Swedenborg says that the Lord appeared to him and sent him to the office for which he had long been prepared, and *afterward* opened the sight of his spirit; the appearance of the Lord to him *before* the opening of his spiritual sight must have been the personality of the Lord that he had seen in the *letter* of the Word, which he had been gradually prepared to understand so that in the humanity of Jesus Christ, there so vividly and livingly brought before him, he saw the manifestation of the one only God Himself in a Human Life. And what he saw of the Lord in the Word *after* his spiritual sight had been opened was truly the Divine love and wisdom glorifying the letter, and enabling him to see and make known more and more fully the Lord's glorified humanity, to follow and make known the steps in the Lord's Human life whereby that glorification was brought about, ascending with Him through the heavens, and seeing there the limitations of the angelic life which brought temptations to the Lord's humanity, which He must overcome as He overcame the temptations from the hells, in order to ascend above all the heavens and become one with Infinite Life itself, from which He proceeds as

Divine truth and gives spiritual life to men and angels in the Word, in the letter of which He is present with men on earth, a Divine-Natural Man.

In the Word the Lord is with all degrees of life. His Divine *Esse* is the inmost Source and Life of it,—is with the Word, and is the Word. As the Word, the Lord reveals Himself as Divine-Human Life in all degrees from the Infinite, which never can be seen or grasped by any created being. From the Divine *Esse* comes the "Proceeding Divine," and the Proceeding Divine is the Son of Man, or the Lord as the Word.

When the sight of man opens to the Divine Life in any of its degrees within the natural, he sees the Divine Humanity of the Lord in the Word. Wherever the Divine Human is spoken of in the writings of the Church as seen or possible to be seen, it is the Divine truth proceeding from the Divine love or good which appears to man,—and always accommodated to his sight. That is, the Proceeding Divine, or the Divine truth in the Word, reaches man and takes a form corresponding to his power of understanding the Divine truth and his perception of the Divine love revealed by that truth. It is the Lord as the Word, or the Lord's life visible in angels or men, created by obedience to the teachings of the Word.

Everyone can now in the completed Word see the Son of Mary, or the Lord as to His merely human. The Jews crucified Him, but He is still with us, and we can in our mind follow Him on His wanderings, see Him sometimes fatigued, hungry and thirsty, footsore and weary, praying to the Father for strength and power to do the work He sees to be His to do. We can hear His voice talking to us, making known to us the laws of a life higher than men had dreamt of before, and condemning all that is selfish and small in the desires, thoughts, and actions of men. We can see Him perform wonderful miracles by the strength of those laws, and we can hear Him say that we might do as great and greater if we would follow Him. We can see how the people were moved by Him in different ways, how

slow they were to understand when He said He had come to fulfill the Law and the Prophets, and how His enemies took Him a prisoner, and did to Him as they and their fathers had done to the Word of the Law and the Prophets, how they reviled and scourged Him, and how He finally was nailed to the cross. Any time, any day, we all may see this.

Surely He did not leave anything in the sepulchre, but rose as the complete Man of the Word, taking with Him human nature itself, even that which with other men rots in the grave.

But if we do not pay attention to His words that He and the Father are one, and that he who has seen Him has seen the Father, we will not be able to see more than the merely human, the Son of Mary. For even if we, hearing His words, and seeing His wonderful works, should be inclined to believe the declaration of the Gospels concerning His birth, and hold Him to be in some way Divine, His humanity will not be seen by us as the body in which our Lord and God dwells as its very life and soul.

The Lord's human was again killed by the Christian Church, to rise again in sevenfold glory when the true teaching of the Word was seen in the very letter, and made known through His servant Swedenborg.

The Lord cannot be seen, except in and through the Word in its letter. The truths from the Lord which one man has seen and makes known to us can not be our truths until we see them for ourselves plainly taught in the letter of the Word. Then they have Divine sanction and authority, because the Word is the Lord. When we do see the truths revealed to the Lord's New Church in and through the letter of the Word, we can see that the Lord's humanity is indeed the Son of God, a Divine Humanity, not only begotten but born of God. And we may see how He in His human life, doing the Father's will, put off all that in human nature which would tend to limit His obedience to that will, and how He so became one with the Infinite Love which is the Father of all life, removed from our understanding, far

above all the heavens of angelic life, but from where He sends His life to us and gives us existence, and His Divine truth, taking ultimate form in the Divine-Natural life of the Son of Man whom we see and hear in the letter of the Word.

Then men will "worship one visible God, in whom is the invisible, like the soul in the body. Thus and no otherwise can there be conjunction of God with man, because man is natural and hence thinks naturally, and the conjunction must be in his thought and thus in his love's affection, which is the case when he thinks of God as man."

ALBERT BJÖRCK.

LAMECH—A STUDY.

By the Rev. Lewis Slight.

THE spiritual content of the "Lamech" narrative has not, so far as I am aware, been a subject of much interest in the Church, yet among the names of the Antediluvian patriarchs that of Lamech stands out conspicuously. The incidents connected with it, though brief, are striking. They furnished the poet-artist, William Blake, with the theme of a picture, with a remarkable opportunity of portraying the feelings of remorse and dismay. Looking on Blake's creation, exhibited in 1914 in the Whitworth Institute in Manchester, and impressed by the power of his work, the thought occurred to the writer, What is the reality behind this? What thing in life and experience to-day responds to this appeal?

Added interest arises when we take note of the fact that Lamech's confession comes down to us as the earliest passage of Scripture clothed in poetic form. One wonders, are these the oldest fragments of poetry in the world, these pathetic lines, "I have slain a man to my wounding, and a little one to my bruising: for Cain shall be avenged sevenfold and Lamech seventy and sevenfold"? I do not think that we turn from Lamech in aversion, we have merely passed over his story because to us hitherto it has been a mystery.

Let us at the outset review what is known generally about Lamech. The name means what is made low, and Lamech signifies vastation. The name moreover is found in two connections. Two lines of descent are traced in Genesis from Adam, one through Cain and the other through Seth, and both end in Lamech. This of itself should be suggestive. If we compare the two lines we find that not only do they arrive finally at the same point, but also that they

manifest certain parallelisms. The descent through Cain is rapid, running its course in six steps. The descent through Seth is by nine steps, and consequently supplies greater detail. To the details thus furnished we look in the first place for assistance in arriving at our goal, the spiritual content.

The series through Seth falls naturally into three groups of three each. Swedenborg directs attention to the separateness of the first group, and defines its relation to the rest by the analogy of the kernel and the husk. The names in the first group are Adam, Seth and Enosh; and its spiritual content is the Divine purpose in creation. This we may define as being the Divine purpose as it is in itself, the Divine purpose as man conceives or is conscious of it, and the Divine purpose as realized. Brought home and expressed personally, this may be read as the man the Lord intends you to be (Adam), the man you know you ought to be (Seth), and the man you are (Enosh). The mere fact of our existence necessitates this trinal conception. The group that follows immediately is expressed by another line, Kenan, Mahaleel, Jared. The first name strikes the key-note of the series; in this case it is gain or possession. We are not only Divinely created, we are beings Divinely endowed. The endowment is man's real and lasting possession, that is, the truth. Again we meet with threefoldness, for there must be truth as the Lord is in the endeavour to impart it, truth as we are conscious of or conceive it, and truth as we actually receive it. Examination of the names gives support to this line of thought; the close association between Kenan and Cain and between Jared and Jordan is sufficiently obvious.

The final group brings us to our special subject; it is Enoch, Methuselah, Lamech. But here a break occurs, reminding us of the well-worn saying, "The course of true love never did run smooth." The break occurs with Enoch, of whom startling things are recorded, as, "Enoch walked with God," "He was not, for God took him." There is no need to cherish delusions as to anyone going to heaven

without dying. The clue put into our hands is a firm one. The name Enoch means instruction, Enoch stands for doctrine; and as to God taking him, the fact is that the Lord continually exercises a wise providence for the preservation of doctrinal instruction for the use of posterity.

So far Providence extends, but here man's free choice comes into play, and hence the break. Doctrinal instruction is for the use of posterity, and for this the Lord Himself provides. But experience reminds us that doctrinal instruction has been applied to other purposes. There is a hymn in the English Conference Collection commencing

> Omniscient God! 'tis Thine to know
> The springs whence wrong opinions flow.

in one verse of which the question is asked:

> Among men, who, high Lord of all!
> His brother to his bar shall call?
> For modes of faith judge him a foe,
> And doom him to the realms of woe?

We need not look far from home to attest the actuality of this spirit, or for evidence as to the extent to which it is ready to go. The realms of woe are chosen as being the worst place known; were a worse apparent then that would be the brother's doom. Thus it is this spirit that sets the limit of the Church, that furnishes a *ne plus ultra;* its name is Lamech and its result is vastation. The power of formulating a doctrine, Divinely given us, is, under Providence, a blessing, because it is a means of benefiting humanity. But the self-same power may be used by men for establishing their own authority or for exalting their own cleverness, and then in place of blessing we have bane, the bane pictured in the names Methuselah and Lamech.

For the purpose of formulating our thought and correlating these three series, we may regard the three groups as concerned respectively with our being as men, our human endowment, and our human power. The keynote of the third group is doctrine, which is presented under a threefold conception: first, as the Lord intends it to be, heavenly

and purposeful; secondly, as we grasp it; and thirdly, as it is expressed in creeds and formularies, where it is dry-as-dust and dead.

Above all we notice that the third group has a twofold outcome. There is a door of hope; if death appears, still it is balanced by life. Enoch and his translation furnish such a door, indicating the possibility of a new Church to be raised up through teaching. Such a new Church is figured by Noah, the son Lamech begat.

We have hitherto dwelt on the second line of descent, because of its wealth of detail; we will now turn to the line through Cain. This line also ends with Lamech and eventuates in a new Church, the Church in this case being represented by two women, Adah and Zillah. The representation of the Church in Scripture by women is familiar, and we find no inherent incompatibility in the thought that the Church represented by two wives should afterwards be represented by a son. The nature and value of the representation of the Church by woman is possibly best understood by reference to the narrative of the creation of woman. If man, in the state represented by Adam, requires to receive a new proprium from the Lord, then man, in the state represented by Lamech, stands in a similar necessity. In the latter case the proprium is represented by two women, presenting the twofoldness of the affection of truth, and furnishing a basis for the elaboration of the theme of salvation.

The Divine teaching on this subject is presented attractively in a story—the story of Lamech and his wives. Like Leah and Rachel, or Martha and Mary, these two women represent the affection that is the Church in its twofoldness, internal and external. As an internal affection it displays itself in connection with the things of love and of faith. Things of love are indicated by tents and cattle. In tents men live and love and worship; they are homes around which men's holiest affections gather. Around these again are feelings less sacred, yet associated and subservient, as folds and cotes are set about human dwellings. Things of

faith are the means by which our feelings find expression, and these are indicated by musical instruments, the harp and pipe. All these things are of the Church and are pertinent to the internal affection.

But the Church as an external affection has its proper manifestation in worship, in rites and ceremonies. This affection takes hold of worldly things and applies them to heavenly uses, and in so applying exalts and ennobles them. In this influence lies the secret spring of all true art and craft, of which obviously the external Church is the origin and the patron.

Thus vividly yet briefly the tale is told as to how an external Church comes into existence in human experience. But at the same time that an external Church comes into existence, and by the same process, mankind arrives at a consciousness of celestial and spiritual things as discrete and distinct entities. Jabal and Jubal are therefore termed "fathers," but Tubal-cain is called "instructor," because natural things already known are merely turned to higher uses. The existence or the possibility of a Church that is merely in natural things is indicated by Naamah, the sister to Tubal-cain.

What then shall we say of Lamech? Lamech can only stand for that condition which renders such consequences possible, even inevitable. What then renders the Church as an external organization, with revelation, doctrines, and rituals, a necessity? Certainly man's need of salvation, his supreme need. Man needs to be saved from that selfhood which destroys not only charity but also faith. This need is uttered in Lamech's bitter cry. No explanation of that cry is attempted in the letter of Scripture because none is needed. It is the echo of the bitter cry of the human heart which each must know for himself or else can never know. Hope lies in the fact that this cry is uttered. To confess ourselves sinners is the first step in the right way. When we do this the way is open onward and upward, and the Church becomes an effective ministry in our life and experience.

This study is presented as illustrative of a larger conception which underlies it, a conception of the meaning and value of the whole of the allegorical portion of Genesis. This part of Scripture is viewed as having for its spiritual content the disclosure of the essential principles underlying all life and experience. It tells us of the Divine purpose which alone can make life what we find it to be. This purpose is behind every possible human experience, and is as true and as applicable to life today as to life in any age, past or future. Consequently until this purpose has been disclosed we find that Scripture teaching is veiled in allegory, and not embodied in concrete fact as it is from the call of Abram onwards.

Lewis Slight.

THE BOOK OF REVELATION

(The Word as a Whole: Third Series):

IV. WAR IN HEAVEN, AND THE DOMINION OF THE TWO BEASTS ON EARTH.

By the Rev. Walter B. Murray.

WE are asking ourselves in what way do the results of the Last Judgment performed in the spiritual world in the year 1757 manifest themselves here on earth today in a perceptible way, and we are endeavoring more particularly to perceive a relationship between the events of the Last Judgment and the great world war which is at present in progress.

In this general study I have been assigned that part of the book of Revelation relating to the war of Michael and his angels in heaven against the dragon, referred to in the twelfth chapter, and the dominion of the two beasts who succeed the dragon, described in the thirteenth chapter.

Let us first of all see what the war of Michael and his angels against the dragon represents.

There are many definitions given of Michael by Swedenborg, all of course in perfect agreement, but some fuller and more specific and others briefer and more general.

By Michael, we learn, is not meant any archangel, for there are no archangels, but by Michael is meant a specific ministry in heaven. "The ministry which is Michael there is with those who confirm from the Word that the Lord is the God of heaven and earth; and that God the Father and He are one as soul and body are one; and also that we are to live according to the precepts of the Decalogue; and that then man has charity and faith." This is a very satisfactory example of the meaning of Michael.

We learn also that Michael in the prophecy of Daniel

is called a prince; and by a prince is signified a principal truth. The cardinal truth which Michael represents is the Divinity of the Lord,—that He and the Father are one,—and thus that there is one God; and its corollary the life of charity. We perceive that this is the fundamental truth of the New Church. Hence, by derivation we find that "by the Michaels are meant the men of the New Church; by Michael the wise there; and by his angels the rest." This would include all those in the heavens as well as on the earth who are performing this ministry of fighting for the Divine of the Lord, and the consequent life of conjunction with Him.

From this it is obvious that it is our duty as Michaels, or men of the New Church, to defend, together with the angels of heaven occupied in a similar ministry, "that part of the doctrine from the Word, that the Human of the Lord is Divine, and also that the life of love to the Lord and charity towards the neighbor is to be lived in order that anyone may have salvation from the Lord."

But we learn that the name Michael has even a higher signification. Swedenborg says that "from its derivation in the Hebrew language it means 'Who is as God.' And therefore by Michael is signified the Lord as to this Divine truth: namely, that the Lord is God even as to the Human; and that we are to live from Him; thus in love to Him from Him, and in love to the neighbor."

The "great red dragon . . . signifies those in the Church of the Reformed who make God three and the Lord two, and who separate charity and faith, and make faith saving, and not charity at the same time." They are those who are against the two essentials of the New Church, both of which essentials seem at times to be comprehended under one, as we see in the explanation of the name Michael where it covers the two here given. They are those "who think of three Persons as three Gods, and separate the Lord's Human from His Divine." "The reason the dragon is called 'great' is because all the Churches of the Reformed distinguish God into three Persons, and make faith alone

saving, except some here and there, who do not think alike concerning the Trinity, and concerning faith." "The dragon is called 'red,' because 'red' signifies falsity from the evils of lusts, which is infernal falsity." We can easily perceive the correctness of this correspondence of 'red' by the red or lurid glare of flames in a great conflagration, which redness or glare is the light of those in evil. The correspondence of a dragon is used in many places in the Word to describe those who devastate the truths and goods of the Church.

Swedenborg says, that by 'dragon' in the book of Revelation is meant "those who are in faith alone, and reject the works of the law as not saving." This was sometimes testified to him in the spiritual world by living experience. He says:

I have seen several thousands of them assembled together, when from a distance they have appeared like a dragon with a long tail, that seemed set with spines like thorns, which signified falsities. Once, also, there was seen a dragon still larger, which raising his back and lifting up his tail towards heaven, endeavored to draw down the stars from thence. Thus it was made manifest before my eyes that no others are meant by the dragon.

The above extracts are from the "Apocalypse Revealed." In the "Continuation of the Last Judgment" he tells us in a very interesting way how the Last Judgment was effected upon those of the Reformed Church who were to be cast down to hell:

The Lord was seen in a bright cloud with angels, and a sound as of trumpets was heard from it; which was a sign representative of the protection of the angels of heaven by the Lord, and of the gathering of the good from every side. For the Lord does not bring destruction upon anyone, but only protects His own, and draws them away from communication with the evil; and when they are withdrawn, the evil come into their own lusts, and from them rush into every kind of abomination. Then all who were about to perish, were seen together like a great dragon, with its tail extended in a curve, and elevated towards heaven, bending itself about on high in various directions, as though it would destroy heaven, and draw it down. It was given me to see this representation, that I might know and make known who are meant

by the dragon in the Apocalypse; namely, that the dragon means all who read the Word, hear preachings, and perform the holy things of the church, making no account of the lusts of evil by which they are enticed, and interiorly they meditate thefts and frauds, adulteries and obscenities, hatred and revenge, lies and blasphemies; and who thus live in spirit like devils, and in body like angels. These constituted the body of the dragon, but the tail was constituted of those who, when in the world, were in faith separated from charity, and were like the former as to thoughts and intentions. (n. 28.)

He then proceeds to tell us how these were swept down and inundated, and collected into companies, as into bundles, according to the genera and species of evil, and cast hither and thither into whirlpools, marshes, stagnant pools, and deserts, which were so many hells.

This description combines the account in the Gospels as to the end of the world and the account in the twelfth chapter of Revelation as to the destruction of the great red dragon. The peoples represented by Babylon we learn were destroyed according to other representations, as were still others outside of the church. Returning to the "Apocalypse Revealed" we find a most interesting statement as to the destructive work of the dragon.

That all the truths of the Word have been destroyed by those who are meant by the dragon cannot be believed by anyone in the world, and yet they have been so destroyed, so that not one doctrinal truth remains; this was examined into in the spiritual world, with the learned of the clergy, and found to be so.

Swedenborg says that he could give the reasons in proof of this, but that he will give one only. From it we can readily see the subtlety of the dragonists who subvert or pervert the meaning of the Word so as to completely falsify it. A most casual study of the theologies of the Reformed Churches demonstrates the correctness of the example cited; a personal experience of their teachings enables one to realize the effectiveness of the argument when it is used with those who know not how to meet it. It is as follows:

They assert, that whatsoever proceeds from man's will and judgment is not good; and that therefore the goods of charity, or

good works, being done by man, contribute nothing to salvation, but faith only; when, nevertheless, that alone by virtue of which man is man, and by which he is conjoined with the Lord, is that he can do good and believe truth, as from himself, that is, as from his own will according to his own judgment.

It is possible to develop this pernicious teaching of the dragonists from personal experience. The man of the former church was asked by his teachers, Can you do good of yourself? Is it not God that works in you to do good? The answer was invariably, I cannot do good of myself, but the Lord only working through me. Their reply then was, Thus you can see that since it is impossible for you to do good of yourself God has provided a way of salvation for you apart from the works of the law, which way is to accept Jesus Christ as your substitute with God, as having paid the penalty of your sins and suffered for you. You accepting Him as your righteousness are justified before God by faith in Him.

I think that the remnants of the Reformed Church in this world would be absolutely dazed by such an understanding of the meaning of the great red dragon; yet nevertheless those who are delivered from the falsities signified by the dragon can readily perceive the truth of it.

The overcoming of the dragonists by Michael and his angels was effected at the end of the former church by the descent of the Divine truth which was as the sunlight at dawn dispelling the shadows of the night; the darkness of their evil state fled away and their evils were revealed. They became like demons, and rushed into every enormity in correspondence with their interior evil conditions. Their false heavens vanished away, and they themselves sank down from the lowest heavens in which they had for so long lived into the world of spirits, and thence into the hells to which they belonged.

Now this judgment took place in the natural heavens, and we learn that having been cleared of the dragonists it can never again be invaded by them.

In the twelfth chapter we have the war of Michael and his angels against the dragon and the casting out of the

dragon. In the thirteenth chapter we have the work of the dragon continued in the form of the two beasts which gain dominion over mankind through the same class of falsities as those represented by the dragon, for the dragon gave them "his power, and his seat, and great authority."

We learn that the beast coming up out of the sea represents "the laity in the churches of the Reformed who are in the doctrine and faith of the dragon concerning God and salvation." By the sea is signified the external of the church because the laity are in the externals of the doctrine of the church.

The second beast which came up out of the earth "signifies the clergy who are principled in the doctrine and faith of the dragon concerning God and salvation. 'And he had two horns like a lamb, and he spake as a dragon,' signifies that what they say, teach and write is from the Word, as though it were the Lord's Divine truth, and yet it is truth falsified." This symbology is extremely interesting, the power represented by the two horns is from the Word, and the two horns of the lamb represent the strength of this apparent innocence, but it is nevertheless the dragon speaking, this false faith that destroys men body and soul.

The dragon itself is the destructive falsity of faith alone, which in reality denies the Divinity of the Lord and teaches that religion is a thing apart from life, as it exists in the false heaven that was destroyed; the two beasts represent this same false faith brought down to the world of spirits as it exists first among the laity and then among the clergy. The dragon would seem to represent the teachings of men like Luther, Melancthon and Calvin; the first beast the acceptance of these teachings among the laity which was found in Germany, Switzerland, parts of France, Holland, and Great Britain. The second beast would appear to represent the men who studied in schools and academies the doctrines of the falsity of faith alone and confirmed themselves in it and became the large body of the later clergy among the Reformed.

We read that these latter caused all who did not adore the image of the first beast to be killed. These latter being the clergy who have received their faith through the general prevalence of the dragonistic faith among the laity "condemn all who do not think as they do, and, so far as they dare, they fulminate against them." "Being killed" signifies to be condemned, and the teachers of the faith of the dragon in the past we know from history, and possibly some of us from personal experience, condemned all as heretical who did not receive the false faith of the dragon, and excluded them from communion with all as far as it was in their power, and even had them put to death in many cases.

I have lately been induced to read a novel entitled "The Witch," by Mary Johnston, which depicts the religious conditions prevailing in England at the close of the reign of Queen Elizabeth and the beginning of the reign of James the First, and which portrays this persecution of the non-orthodox by the clergy in a most powerful way. A perfect reign of terror existed at that time and indeed for nearly three centuries after, owing to the persecution by the second beast. A re-reading of the explanation of the thirteenth chapter of Revelation as given in the Apocalypse Revealed will prove extremely illuminating.

"The mark of the beast" used to fill me with terror as I read of it in childhood. I could not comprehend what was meant by it; but now in the light of the New Age I perceive how wonderfully it was fulfilled throughout the Protestant world from the time of the Reformation up to less than a century ago. Here even in Massachusetts only those could receive the spiritual permission "to buy or sell" who had the orthodox label. If we could find a single word to indicate this mark of the beast it would be "Evangelical." It was stamped upon everything, and without this stamp one was almost an outcast in society. We can readily understand the revolt against it as it took form in Unitarianism in New England. We can also understand how eagerly the early adherents of the New Church here and

elsewhere received the great new truth of a New Age which would put forever away the diabolism and the tyranny of the beast.

This tyranny is now to a very large extent a thing of the past. The dragon and the two beasts have sunk down into the hells with which they were always in communication. Their power is gone, or disappearing so rapidly that it is almost non-existent. What relation then can the dragon and the two beasts have with present conditions which have resulted in this world-wide war?

In the first place, it would seem to the writer that we can study the effects of the Last Judgment so far as it relates to this phase of it chiefly in the so-called Protestant countries of the world; but before we can perceive any connection with the present war we must learn a little more of the spiritual causes of war.

Turning to the teachings of the New Church we read:

It is not from the Divine Providence that wars exist, for they are connected with murders, plunderings, violence, cruelties, and other terrible evils, which are directly opposed to Christian charity; and yet they must needs be permitted, because, since the time of the most ancient people, meant by Adam and his wife, the life's love of man has become such that it wills to rule over others, and finally over all; also, to possess the wealth of the world, and finally all wealth. These two loves cannot be kept bound, for it is according to the Divine Providence that everyone be allowed to act from freedom in accordance with reason; furthermore, without permissions man cannot be led from evil by the Lord, and thus be reformed and saved. For unless evils were permitted to break out man could not see them, and therefore would not acknowledge them, and thus could not be led to resist them. For this reason evils cannot be prevented by any providence; for if they were they would remain shut in, and like the diseases called cancer and gangrene would spread about and consume all that is vital in man. For man from birth is like a little hell, between which and heaven there is perpetual discordance. No man can be withdrawn from his hell by the Lord unless he sees that he is in hell and wishes to be led out; and this cannot be done without permissions, the causes of which are laws of the Divine Providence. For this reason there are wars, lesser and greater, the lesser between the possessors of estates and their neighbors, and the greater between rulers of kingdoms and their neighbors. Between the greater and

the lesser there is no difference, except that the lesser are kept within bounds by the laws of the nation and the greater by the laws of nations; also that while both the lesser and the greater wish to transgress their laws, the lesser cannot, and the greater can, although not beyond its abilities. There are many other reasons stored up in the treasury of the Divine Wisdom why the Lord does not check the greater wars, with their kings and commanders, connected as they are with murders, depredations, violence, and cruelties, neither in their beginning nor in their progress, but only at the close, when the power of one or the other has become so reduced that he is in danger of destruction. Some of these reasons have been revealed to me, and among them is this: that all wars, however much they may belong to civil affairs, represent in heaven the states of the church, and are correspondences. Such were all the wars described in the Word, and such also are all wars at the present day. (Divine Providence, n. 251.)

Let us pause a moment in this quotation to emphasize this fact, which is necessary for the understanding of our problem, that "all wars, however much they may belong to civil affairs, represent in heaven the states of the church, and are correspondences." It is true necessarily of the present world-war. Continuing we read:

The wars described in the Word are those that the children of Israel waged with various nations, as the Amorites, the Ammonites, the Moabites, the Philistines, the Syrians, the Egyptians, the Chaldeans, and the Assyrians; and when the children of Israel, who represented the church, departed from their commandments and statutes and fell into the evils signified by those nations, they were punished by some nation, because each nation with which the children of Israel waged war signified some particular kind of evil. For example, when they profaned the holy things of the church by foul idolatries they were punished by the Assyrians and Chaldeans, because "Assyria" and "Chaldea" signify the profanation of what is holy. What was signified by their wars with the Philistines may be seen in the Doctrine of the New Jerusalem Concerning Faith. Like things are represented by the wars of the present day, wherever they occur; for all things that take place in the natural world correspond to spiritual things in the spiritual world and everything spiritual has relation to the church. It is not known in this world what kingdoms in Christendom answer to the Moabites and the Ammonites, what to the Syrians and Philistines, or what to the Chaldeans and Assyrians, and the others with whom the children of Israel waged war; and yet there are those that do answer to them. (*Ibid.*)

Let us keep in our minds that all the wars which occur have a spiritual cause in the spiritual world; that they are the punishments of the particular evils to which a nation gives way, and that the punishment is inflicted by that nation which is a correspondence of the particular kind of evil. This punishing nation may not always be a representative of an evil or false thing, but it is so in the sense and at the time it inflicts the punishment; as for example, Assyria and Egypt were not inherently and from the beginning evil correspondences, but only in their perverted states. And we may also bear in mind that in Christendom the various evil nations of Bible times find their counterpart. Now we learn a fact which would seem to block our way to the fuller understanding of our subject, and it is this which follows:

> What the quality of the church upon earth is and what the evils are into which it falls, and for which it is punished by wars, cannot be seen at all in the natural world; because in this world externals only are evident, and these do not constitute the church; but this is seen in the spiritual world, where internals are manifest, in which the church itself is; and there all are conjoined in accordance with their various states. The conflicts of these in the spiritual world correspond to wars; which are governed by the Lord on both sides correspondentially, in accordance with His Divine Providence. (*Ibid.*)

Swedenborg then proceeds to show that this fact of the spiritual government of wars by the Divine Providence is acknowledged in the world at the time of a great victory even if not at all times.

As I have already pointed out, we are confronted by a serious obstacle to our further understanding of our subject; and yet we have learned some very important factors in understanding present conditions. We know, for example, that the present world-war proceeds from conflicts in the spiritual world in spiritual matters, in the things that pertain to the realm of theology. We know that this conflict does not take place in any of the heavens, but in the world of spirits, for, since the last judgment at the

time of the Incarnation, the spiritual heavens have not been invaded, and since the last judgment, that of 1757, the natural heavens have not been invaded. Nor will any of the heavens ever again be invaded by forces of evil.

We know also that the forces in the world of spirits which produce a world-war are not permanent there, nor can they ever be so again. Yet we may well conceive from the revelations that have been made to us that there are accumulations of evil ones in the middle world of spirits which reside there for a comparatively long time in order that the good who are outwardly associated with them may not be injured in the readjustments incident to a final judgment upon every individual.

We may know also that those in this world who are committing the evils which led to this present world-war are allied with those in the world of spirits who are opposing the descent of the Divine truth as it enters the heavens and reveals the inward state of those located there.

While we cannot know just what nations in this world correspond to the nations who opposed the children of Israel, while we cannot be certain of the inward qualities of the various nations otherwise well known to us, yet we may know somewhat of the spiritual qualities of the various nations just as we know somewhat of the spiritual qualities of individuals with whom we are acquainted. We are not indeed in a position to pass judgment upon them any more than we are upon individuals, for their spiritual quality cannot be absolutely known to us here and now any more than that of individuals, but we are entitled to say of nations as we do of individuals that if their outward state is a true correspondence of their inward state they are of such and such a character.

With this thought in mind let us consider a passage from another writing of the New Church:

> In the Word all the names of nations and peoples, and also those of persons and places, signify the things of the church. The church itself is signified by "Israel" and "Judah," because it was instituted among them; and various religious principles are sig-

nified by the nations and peoples around them, those accordant with the church by the good nations, and those discordant with it by the evil nations. There are two evil religious principles into which every church in course of time degenerates, one that adulterates its goods, and the other that falsifies its truths. That which adulterates the goods of the church springs from the love of rule, and that which falsifies the truths of the church springs from the conceit of self-intelligence. The religious principle that springs from the love of rule is meant in the Word by "Babylon," and that which springs from the conceit of self-intelligence is meant in the Word by "Philistia." Who at the present day belong to Babylon is known, but not who belong to Philistia. To Philistia belong those who are in faith and not in charity. (Doctrine of Faith.)

Swedenborg proceeds to demonstrate from the Word that Philistia stands as the representative of those who are in faith but not in charity, alluding to their strife with the servants of Abraham and Isaac, and their wars with the children of Israel, adding this: "As this religion, namely, faith separated from charity, is continually desiring to get into the church, the Philistines remained in the land of Canaan, and often harried the sons of Israel." He refers also to their god Dagon, from the navel upward like a man, and below like a fish, which represented their religion, "in that from faith it was as it were spiritual, but was merely natural from having no charity." He adds many references in confirmation of the character of Philistia, with which many of us are already familiar.

Swedenborg continues in this treatment of Philistia to show that the book of Revelation deals with the two religious principles, Babylon and Philistia; by the harlot sitting upon the scarlet beast referring to Babylon and by the dragon and the two beasts to Philistia. What he says of Philistia in this connection shows us that now by revelation we may know somewhat of those who are represented by Philistia:

That this religious principle is meant by the dragon and his two beasts could not heretofore be known, because the spiritual sense of the Word was not opened and therefore the Apocalypse has not been understood, and especially because the religious principle of

faith separated from charity has so prevailed in the Christian world that no one was able to see it, for every religious principle blinds the eyes. (*Ibid.*)

Thus we may understand that by Babylon is meant those in this world who are dominated by the Roman Catholic religion, and likewise by Philistia those who have been hitherto dominated by the so-called "Evangelical" doctrine of faith alone represented by the dragon and the two beasts. By Babylon would be represented the Roman Catholic nations, and by Philistia would be represented the Protestant nations.

In this present world-war we would naturally expect to find a reflex action from the spiritual world involving outward conflicts here corresponding to spiritual conflicts there; and we may be sure that this is the case. But the principles represented by Babylon and Philistia are outwardly allied on both sides in this war,—on both sides fighting together. It is not so easy to extricate from this confusion the spiritual principles involved, and it is obvious from the many different nations engaged in the war and the varieties of evil and falsity represented that many different principles are at war in the spiritual world.

We may be able to trace the effect of Roman Catholic teachings on the Roman Catholic nations involved, but that is not my task. And we may be able to trace the effect of dragonistic teachings on the Protestant nations involved, and that within limitations is my task. At best one can only approximate to the truth from the outward appearance.

So far as England is concerned we know that the dragonistic teaching has been very generally received, and that it did dominate for centuries in England and her colonies; but there have been powerful religious revivals in England since the advent of the New Age which have wonderfully affected the character of the nation. Methodism in its teaching of personal responsibility, or free agency,—in its emphasis upon the life of religion and the awakening of a deeply religious spirit,—has contributed most notably to

this result, as indeed have many other revivals of the religious spirit in the Non-Conformist churches. The effects of dragonistic teaching have thus been so modified by New Age influences that despite the evil effects which still accrue from them we cannot look upon England as being a true representative of the dragon and the two beasts. I frankly do not know how to classify England in this war, except as indirectly representing some effects of faith alone.

But in Germany we do not find the religious revivals since the advent of the New Age modifying the doctrine she received from Luther and Melancthon. Her people have not responded to the appeals of the democratic spirit as many other nations have done. Her people have continued docile in great measure in the face of tyrannical government. It has been possible for the spirit of autocracy and aristocracy to develop themselves to a most alarming degree and to exercise a power prejudicial to true freedom. Their form of government today, representing not the will of the people but the caprice of a monarch, who proclaims himself as identical with the State, indeed the very State itself, who has no obligations to his people except those of a master to his slave, is the form of government that belongs in its essence to all the evil past; and the docility of the people, even in this New Age, we may say, in spite of the New Age,—their united support of their Emperor in the present war, show them to be worthily the victims of tyranny and oppression. It is true that the German ideal of the State, with the Emperor not only as its head, but also its very soul, has brought in recent years a comparative prosperity and security from economic troubles; and for that reason largely we may believe the Germany of today has continued submissive. But even on the civil plane it has not responded, notwithstanding the growth of Social Democracy, to the modern spirit of democracy as many other nations.

Certainly it has not responded in the last century and a half to the religious changes that have been characteristic of England and the United States, and have also been co-

incident with their missionary effort in what were formerly heathen countries. Germany has instead developed the conceit that springs from self-intelligence; it has, more than any other nation, contributed to the criticism that is destructive of true religion; it has been thoroughly materialistic in its philosophy and its religious investigation; it has been purely formal in its religious life; it has manifested no deep piety; it has apparently been least of all enlightened countries affected by the new light of heavenly truth pouring into the world from the Lord. While it has taught nominally the religion of Luther, that of faith alone, its teaching has been only nominal. The spirit of the people has been largely naturalistic, largely materialistic. And in the world today Germany stands as the supreme representative of pure naturalism and materialism. In the view of disinterested peoples it is largely responsible for the present war; and its philosophy of life as expressed by its von Treitschkes and von Bernhardis, however much individual Germans may repudiate them, is confirmed by the defences they themselves set up. All things confirm us in the belief that Germany, and by Germany I mean most of all and chiefly Prussia, for southern Germany is largely Roman Catholic, stands for the inevitable effects that follow from the doctrine of the dragon.

May we not see in Germany's activity in preparation for and initiation of, the present war the effort of naturalism in the spiritual world to resist the Michaels that proclaim the truth that God in Jesus Christ is the only God of heaven and earth, and that the only true religion is that based upon the keeping of His commandments in spirit and in truth?

I cannot know by whom this naturalism will be punished, this destruction of spiritual truth and good, but probably by other nations which are as evil as Germany in other respects. Germans would naturally resent this elucidation and application of Revelation; but we realize that the dragonists have always resented the truth, and it would have infuriated them beyond measure to have had the explanation which Swedenborg gives of the twelfth and thirteenth chapters of Revelation applied as he applies them.

WALTER B. MURRAY.

THE HOLY ALLIANCE OF SEPTEMBER, 1815.

By Benjamin A. Whittemore.

IN contrast with the present condition of the human society of which we are a part, it is easy to conceive ideals for that society, even to the realization in imagination of the Kingdom of God "on earth as it is in heaven." It is certain that in every age of the world there have lived some who could be efficient factors in the realization of such an ideal; and if all men and women were like the best, the loftiest utopian dreams could be approximated in actuality. We see plenty of things in the world around us to incline our minds at times to misanthropy and pessimism (for instance, the present atrocious war between the European nations we are presently to consider in another connection); but such estimates have no place in the judgment of the true Christian. Let hell utter its worst and do its worst, the true Christian can still possess his soul in patience, trusting implicitly in the Lord Jesus Christ, Who is over all.

When the various nations of men become truly religious, truly Christian, international peace will be a permanent reality. This is a dream that has often been uttered, sometimes set down in writing; and it has even found a place in human enactments,— in no other case in so remarkable a way as in what has been called "The Holy Alliance," entered into by certain monarchs of Europe just one hundred years ago.

After the return of Napoleon from Elba in March, 1815, the four great powers of Great Britain, Russia, Austria, and Prussia, entered into an agreement to work together "for the maintenance of the Treaty of Paris, and of the stipulations determined on and signed at the Congress of Vienna." This meant their determination to effect the

final overthrow of Napoleon, which they succeeded in doing the following June at the battle of Waterloo. A few weeks later the following remarkable agreement was drawn up and signed by the monarchs of Russia, Prussia, and Austria in person:

In the Name of the Most Holy and Indivisible Trinity:

Their Majesties the Emperor of Austria, the King of Prussia, and Emperor of Russia, having, in consequence of the great events which have marked the course of the last three years in Europe, and especially of the blessings which it has pleased Divine Providence to shower down upon those States which place their confidence and their hope on it alone, acquired the intimate conviction of the necessity of founding the conduct to be observed by the Powers, in their reciprocal relations, upon the sublime truths which the Holy Religion of our Savior teaches,

They solemnly declare that the present Act has no other object than to publish, in the face of the whole world, their fixed resolution, both in the administration of their respective States, and in their political relations with every other Government, to take for their sole guide the precepts of that Holy Religion, namely, the precepts of Justice, Christian Charity, and Peace, which, far from being applicable only to private concerns, must have an immediate influence on the councils of Princes, and guide all their steps, as being the only means of consolidating human institutions, and remedying their imperfections.

In consequence, their Majesties have agreed on the following Articles:

Art. I. Conformably to the words of the Holy Scriptures, which command all men to consider each other as brethren, the three contracting Monarchs will remain united by the bonds of a true indissoluble fraternity; and considering each other as fellow-countrymen, they will, on all occasions, and in all places, lend each other aid and assistance; and, regarding themselves towards their subjects and armies as fathers of families, they will lead them, in the same spirit of fraternity with which they are animated, to protect Religion, Peace, and Justice.

Art. II. In consequence, the sole principle of force, whether between the said Governments, or between their Subjects, shall be that of doing each other reciprocal service and of testifying by unalterable good-will the mutual affection with which they ought to be animated, to consider themselves all as members of one and the same Christian nation;—the three allied Princes looking on themselves as merely delegated by Providence to govern three branches of one family, namely, Austria, Prussia, and

Russia, thus confessing that the Christian world, of which they and their people form a part, has in reality no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science, and infinite wisdom, that is to say, God, our Divine Savior, the Word of the Most High, the Word of Life. Their Majesties consequently recommend to their People, with the most tender solicitude, as the sole means of enjoying that Peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the Divine Savior has taught to mankind.

Art. III. All the Powers who shall choose solemnly to avow the sacred principles which have dictated the present Act, and shall acknowledge how important it is for the happiness of Nations, too long agitated, that these truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardor and affection into this Holy Alliance.

Done in triplicate, and signed at Paris, in the year of Grace 1815, 26th of September.

(Signed) FRANCIS.
FREDERICK-WILLIAM.
ALEXANDER.

No thoughtful New-Churchman can read this document without having many questions spring to his mind. How did it originate? Who wrote it? How was it possible that some of the expressions in it could pass muster in the condition of Christian doctrine at that time in the nations represented? Did the three monarchs understand what they were doing? Did they act in sincerity, and with faith that such an agreement could actually be lived up to? Since Great Britain was one of the four powers allied for the overthrow of Napoleon, why was she not signatory to the treaty? Did other monarchs pass favorable judgment on the act, and add their signatures in extension of the compact? What results sprang from its enactment? Many other questions might readily be asked; but the above will be sufficient for our limited consideration.

Refraining for the moment from any criticism of this agreement on the ground that its perpetrators were monarchs and not representatives of democratic governments,

may we not say that if such an international agreement could become universal, and could be lived up to in practice, the actualization of the millenium in the not distant future would not seem such an improbable matter? At present the nations of Europe are manifesting the direct opposite of the spirit underlying these seemingly noble paragraphs. When the time comes for the serious consideration of the conditions of peace, might it not be well if these words could be brought to the attention of all the nations of the world; might it not be well if as nations they could all become signatory to such an agreement; might it not be well if an international court, and an international police could be instituted to enforce such a compact? As New-Churchmen we may rest assured that, just as the regenerating individual must *compel* himself to observe the ideals of his better self, so the regenerating nations must eventually *compel* themselves to observe the ideals placed before them by the calm judgment of their best citizens. Transfuse the document of the Holy Alliance with the spirit of true democracy, and this agreement penned a century ago is good enough to repeat today, good enough to set forth as a permanent ideal of the race, to be renewed with fresh vigor at each lapse, to be cherished until the actualization of the permanent federation of the world.

To the question, how came this document into existence, our brief answer must make mention first of Alexander I of Russia, who was born in 1777, and who ascended to the throne on the assassination of his father in 1801. While it is known that Alexander consented to the dethronement of his father on the ground of insanity, it is practically certain that he in no wise approved the murder. However that may be, it is conceivable that a certain element of remorse may have taken strong hold of his nature at that time, and inclined his mind to religious matters. He became a popular monarch, doing many things for the good of his country.

In the gloomy days shortly before the final overthrow of

Napoleon, a new influence came into the life of Alexander, —that of a person unknown to him before that time, Mme. de Krudener. She appealed to him strongly on his religious side. After Waterloo she was with him in Paris, during the occupation of the French capital by the Allies; and if she did not prompt the document we are considering, which was penned in the following August, she presumably encouraged its production, and undoubtedly modified its wording to some extent when allowed to revise it. But the original document was the work of Alexander's own hand. There can be no question as to his sincerity in its composition; and that it was done in devout spirit is attested by the fact that, though fully aware of the human instrumentality that had been used in its production, he subsequently remarked about it, "Our Divine Redeemer Himself inspired all the thoughts." "Thus we see the genesis of the Holy Alliance," says the late Rev. T. F. Wright; "it was the logical result of the ideals which Alexander with the aid of his respected instructress had come to cherish."*

But how account for the New-Church element in these paragraphs? For there can be no mistaking the fact that doctrinally some of the expressions here found were not in harmony with the current dogma of the time, while clearly in conformity with the teachings of the New Church. A thorough investigation of this problem leaves no doubt that Mme. de Krudener is largely accountable in this case. Born in 1764 of a noble Russian family, her life up to her fortieth year was no more exemplary than that of other women of her station; but in 1805 she came into contact with the Moravians, and her life was soon transformed. A few years later she resided for a time at Carlsruhe in the home of the aged Jung-Stilling, who was one of the most earnest students of Swedenborg in all Europe. Influenced by this heavenly old man, Mme. de Krudener readily adopted the New-Church teachings; and later, when Alexander of Russia established the Bible Society of Russia

*"The Doctrine of the Holy Alliance." By Theodore F. Wright. New-Church Review, April, 1894, pp. 201-214.

(in which her own brother figured as an original member), she felt that she had a message for him. Biding her time, she finally sought her first interview with him a few weeks before Waterloo. Through her influence, Alexander evidently came to look with favor upon some of the fundamental doctrines of the new Christianity; and whether the New-Church expressions were originally written down by his own hand, or were introduced by Mme. de Krudener during her revision of the original manuscript, they were allowed to stand and to become an integral part of the final document.

But how account for the willingness of the King of Prussia and of the Emperor of Austria to affix their signatures to Christian doctrines of such a nature? In the case of the King of Prussia this question cannot be answered with certainty; but plausible explanation (assuming the signature to have been added in sincerity) can be found at considerable length in Robert Hindmarsh's "Rise and Progress of the New Jerusalem Church," pages 221 *et seq.* It seems that the laxity of morals and the indifference to religion so conspicuous towards the close of the Napoleonic era prompted certain men to suggest a reform in public worship. The King of Prussia gave his approval to the suggestion, and appointed a select committee of the clergy to see what could be done. In September, 1814, that committee published a notification, which speedily found its way to other countries, calling for suggestions. This notification was brought to the attention of Robert Hindmarsh, and in November of that year he despatched to the committee a number of New-Church books, together with an epistle in which he laid great stress (1) upon "an acknowledgment of our Lord and Savior Jesus Christ as the One Only God of heaven and earth," and (2) upon "a life according to the Commandments," as the two fundamental principles of true Christianity. In the course of a couple of months Mr. Hindmarsh received a gracious acknowledgment from the committee. It is wholly uncertain whether this matter was brought to the attention of the Prussian

King, but it does not seem improbable,—if not directly, then indirectly; for as Mr. Hindmarsh shows (p. 253), there was some peculiar evidence that the substance of his letter of November, 1814, to the committee of the Prussian clergy, had been given some publicity, and may have come to the notice of Frederick-William in that way. But whether his personal judgment was involved in passing upon the doctrinal matters of the document formulated by Czar Alexander, or whether he signed in a merely perfunctory way, out of friendship for the Russian monarch and seeing no important reason why he should not, we may as well give him the benefit of the doubt, and assume that his signature was affixed in all sincerity.*

*As further evidence of the possible sincerity of Frederick-William, we may instance the following:

When, early in 1816, the text of the Holy Alliance was published, Rev. Robert Hindmarsh was so much impressed with it in view of its New-Church features, that he forthwith wrote a little treatise upon it, and sent a copy of his treatise together with a suitable letter to each of the signatory monarchs. To give an idea of the tone of this treatise, we may quote the following paragraph:

"To FRANCIS, FREDERICK-WILLIAM, and ALEXANDER, has been reserved the glory of commencing, in a public official way, a work of far greater importance to the real welfare and happiness of mankind, than the *Reformation* effected by Luther, Calvin, and Melanchthon, in the sixteenth century; or than the *patronage* given to the Christian religion by the Emperor Constantine the Great, in the fourth century; or indeed than any event, which history records, since the first promulgation of the Gospel by our Lord Himself and His Apostles. In the two periods alluded to, when the Church received its patronage and its reform, no real change of *principle* could be discovered; though in the one case an amelioration took place in the *external condition* of those who professed the Christian name, and in the other case certain *gross abuses* were corrected, while the essential doctrines of the corrupted Church relative to the person and attributes of the Divine Being were still retained, and the dangerous error of justification by faith alone more widely propagated and confirmed."

To these communications Mr. Hindmarsh received but one ac-

But in the case of the Austrian emperor it was a different matter. Since Alexander and Frederick-William had signed, it would have seemed strange if he had not been willing to add his signature; but there is evidence that he demurred until he could consult his counsellor Metternich, who pronounced the whole matter "mere verbiage," and made no objection to having the third signature added. Thus effectively launched with the three kingly signatures, the document was presented to other European monarchs (excepting the Sultan and the Pope), and in due time was endorsed also by the Kings of Sweden and Denmark, of Naples and Sardinia, of France and Spain, and others. But we are inclined to think their deeds in this case merely perfunctory.

It is noteworthy that no signature appears for England. We are informed, however, that a communication was sent to the Czar, stating that the sentiments of the Prince-Regent were in favor of the document. But in this connection, the following quotation from the "Annual Register, 1816," is of interest, to show the real attitude of the more democratic English mind:

> The hon. member rose to move for the production of a copy of the treaty concluded at Paris on September 26th between Austria, Russia, and Prussia. By the tenor of this treaty, expressed in the most devout and solemn language, the three potentates, members of three different Christian churches, declared in the face of the world their resolution both in the administration of their own states, and in their political relations with other Governments, to take for their sole guide the precepts of the holy religion taught by our Savior. In consequence, they signed an agreement to three articles, the first of which bound them to a fraternity of mutual friendship and assistance, and the common protection of religion, peace and justice, which in the second was explained

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knowledgment, a brief note from the King of Prussia, signed by His Majesty's own hand, and reading as follows:

"I have received, with your letter of the 20th of May last, the work published by you on the Holy Alliance, and herewith send you my thanks for the transmission of it, at the same time that I acknowledge the justice of the sentiments you have expressed.

"Carlsbad, Aug. 14, 1816. FREDERICK WILLIAM.

To the Rev. Mr. Hindmarsh, Salford, Manchester."

in a kind of mystical strain, to notify that they regarded themselves as delegated by Providence to govern three branches of one and the same Christian nation, of which the Divine Being under his three characters was the sole real sovereign; and the third declared a readiness to receive into this holy alliance all the powers who should solemnly avow the sacred principles which had dictated it.

Politicians were much at a loss to conceive the occasion and purpose of a treaty, at the same time so serious and so indefinite, which appeared to bind the subscribers to nothing more than to act upon those general principles which, as Christian princes, they had always held forth as the rule of their conduct. It was understood that its immediate cause was an impression made upon the mind of the emperor Alexander, whose peculiar zeal in the project was displayed by a manifesto* issued on Christmas day, and signed by his own hand, in which he made public the engagement which the three powers had entered into, and which he interpreted to

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* *Editorial Note.*—As this brief document is of interest as evidence of the sincerity of the Russian monarch it seems well to reproduce it here:

"Copy of the Manifesto of the Emperor of Russia.

Done at St. Petersburg, the day of the birth of our Savior, the 25th of December 1815.

We Alexander I by God's Grace Emperor and Autocrat of all the Russias, etc.

Make known: As we have learned from experience, and its direful consequences to all the world, that the course of former political connections between the Powers of Europe had not the true principles for their basis, on which the wisdom of God, in his Revelation, has founded the tranquility and prosperity of nations, therefore We, in concert with their Majesties, the Emperor of Austria and the King of Prussia, have proceeded to establish an Alliance (to which the other Christian Powers have been invited to accede) in which we mutually bind ourselves, both for us and our subjects, to adopt, as the only means of attaining that end, the principle derived from the words and religion of our Savior Jesus Christ, who teaches mankind to live as brethren, not in hatred and strife, but in peace and love. We pray the Almighty that He may send down His blessing thereon; yea, may this Holy Alliance be confirmed between all Powers for their general welfare; and may no one, unrestrained by the unanimity of all the rest, dare to depart therefrom. We therefore order a copy of this Alliance hereto annexed to be made generally known, and read in all the Churches."

be a reciprocal league of peace and amity upon Christian principles for the general good.

Mr. Brougham prefaced his motion with reasons why he thought it material that inquiry should be made respecting the above treaty, instancing the circumstances of its having been contracted by three powers, our allies, without our participation; of its having received the signatures of the sovereigns themselves, whereas all other treaties had been ratified by the medium of diplomatic agents; of being apparently uncalled for, since the attachment of the contracting parties to the Christian religion had never been questioned. He adverted to the union of the same powers for the partition of Poland, on which occasion the empress Catherine had employed in the proclamations language similar to that of the treaty.

He concluded by moving an address to the Prince Regent, that he would be pleased to give directions that a copy of the treaty would be laid before the House.

Lord Castlereagh who had previously admitted to the authenticity of the document moved for, after adducing, from the result of the preceding union of these sovereigns, arguments against regarding them with suspicion, informed the hon. gentlemen, that instead of any secrecy in their proceedings on the present occasion, the emperor of Russia had communicated to him a draft of the proposed treaty, he believed, before it had been communicated to the other sovereigns; and that after its signature a joint-letter had been addressed by them to the Prince Regent, stating the grounds on which it had been concluded, and anxiously desiring his accession to it: that his Royal Highness in reply had expressed his satisfaction at the nature of the treaty, and his assurance that the British Government would not be the one least disposed to act up to its principles. His lordship then went into a panegyric of the emperor of Russia, and finally characterized the motion as wholly unnecessary and of dangerous tendency if the confederacy could be shaken by attempts to degrade the sovereigns of Europe by unfounded imputations.

On a division of the House, the motion was rejected by a majority of 104 to 30.

The public opinion concerning this extraordinary treaty seems to have corresponded with that expressed by the hon. *Mr. Bennet* in his speech: "that the only motive which the noble lord could have for refusing its production was, that he was ashamed of it and of our allies."

The concluding sentence of this selection perhaps expresses the general cynicism of the politicians of Europe

with regard to this remarkable agreement. The document voiced the ideal of a man speaking in his best moments and voicing a great hope. But in his customary frame of mind Alexander must have known that the world was not yet ready for the realization of such a high ideal,—a fact which was sufficiently clear to most other persons of the time. As a treaty it seemed sufficiently harmless.

Why is it, then, that some historians trace back to this alliance all the hardships that were meted out to every manifestation of democratic sentiment in Europe during the rest of the first half of the nineteenth century? First let us notice that one of the principles practically asserted in this document by the signatory monarchs themselves, is that of the Divine right of kings. This fact was quickly seen; and it led in England to a certain amount of sharp criticism. Perhaps as good an example of this as any, is that which appeared in *The Pamphleteer* of London, in 1821 (Vol. 18, pp. 1-39), subsequently reprinted as a separate anonymous pamphlet entitled "The Declaration of England against the Acts and Projects of the Holy Alliance: with an appendix containing official documents." But the same sentiment is also expressed in a work published in this country by Henry W. Davis in 1852 ("The War of Ormuzd and Ahriman in the 19th Century," Baltimore, 1852, 450 pages), from which we will quote a few sentences:

> Its language [i.e., of the Holy Alliance] is obscure and of doubtful import; but read by the light of history it was—*a scandalous conspiracy against the liberties of mankind* [italics as in text]. It is not the only case where religious mysticism has blended with the suggestions of ambition to cover with the veil of piety deeds, which, naked, would shock the conscience and meet the execration of mankind. . . .
>
> This clause is the formal announcement of the Divine right of Kings. It is the most emphatic exclusion of the rights of the people. It is the assertion of the infinite and absolute power of the monarch,—guaranteed by more than a million bayonets.
>
> This singular treaty contains the history of the last thirty-five years of the contracting parties. It reveals the foundations of their political system at home and abroad. We are not at liberty

with Lord Castlereagh to treat it as a harmless joke. The men who made it were in no merry mood. . . . They were men of practical views; and professed to be protecting themselves for the future from the evils of the past. These evils were the assertion of the sovereign rights of the nation against the sovereign right claimed for the King. . . . That treaty may mean more than it says—but it cannot mean less. It has been fertile of great events, and powerful in marshaling great armies to deadly work: and history has confirmed its most pregnant interpretation. (Pp. 38-39.)

Personally, as this judgment impugns the sincerity of all the signatory monarchs, we do not think it can be maintained. On the contrary, we are inclined to think that, as explanatory of subsequent events, the views expressed by Mr. M. E. G. Duff, in his "Studies in European History," (Edinburgh, 1866, chapter 2) as follows, are more in accordance with the truth:

No one of the princes who adhered to the Holy Alliance, with the single exception of Alexander himself, ever took it seriously. It was doomed from its birth. As M. de Bernhardi observes: "It sank without leaving a trace in the stream of events, never became a reality, and never had the slightest real importance." What had real importance was the continuance of the good understanding between the powers who had put down Napoleon, and their common fear of France. This good understanding and that common fear led to the treaty of the 20th of November, 1815, by which it was stipulated that the Powers should, from time to time, hold Congresses with a view to regulating the welfare of nations and the peace of Europe. It was these Congresses, and not the Holy Alliance, which kept up close relations between the rulers of Russia, Prussia, and Austria, and enabled them, when the liberal movement on the Continent, which followed the conclusion of the war, began to be alarming, to take measures for a combined system of repression.

In short, lofty as are some of the sentiments expressed in the Holy Alliance, Metternich and the other politicians of the time simply ignored it, and directed their policies with a view to the perpetuation forever of the monarchical form of government. But that is a matter upon which it does not concern us here to enter.

B. A. WHITTEMORE.

A BIOLOGICAL ARGUMENT FOR HUMAN FREEDOM, AND ESPECIALLY FOR GREATER FREEDOM FOR WOMEN.

By Professor Frank W. Very.

IN the present thesis, our subject is viewed in the light of science, with extension of that term to include spiritual as well as natural science.

Let us approach the life of a human being in its dual aspect from the scientific side by ceasing to emphasize the "human," and by a general consideration of the phenomena of sex, with especial reference to those factors which make for freedom. "To obtain an insight into the factors of human evolution," says Professor S. J. Holmes in the *Atlantic Monthly* for September, 1914, "it is essential to have an accurate knowledge of the factors which are responsible for the evolution of the lower animals" (The Decadence of Human Heredity, p. 302). In some cases the application of the biological lesson is direct; in others it comes in the guise of fable with a human moral; and I shall avail myself of both methods without further apology.

There is much recent progress in the investigation of living forms with respect to sex, of which the application to human problems may not appear immediately, but I think that it will be recognized as we proceed. A few years ago, Professor Jacques Loeb succeeded in fertilizing eggs of the sea-urchin by immersing them for about two hours in a solution of chloride of magnesium or other substances which abstract water from the cells. Such artificially fertilized eggs began to develop on being restored to sea-water, and reached the larval stage of growth. It is true that a considerable number of the forms thus produced exhibited misshapen peculiarities, or were monstrosi-

ties; and it has not been proved that any of them can reproduce their kind. Still the mere fact of even a partial, artificial parthenogenesis sets us to thinking, and it may be asked whether vital activities are to be referred to the science of chemistry for their explanation. We shall see in the end that something more is needed. Nevertheless, body conjoined with soul, physical forces infused with new activities and conspiring to results of a higher order in organized forms, matter as well as mind, and not either mind alone, or matter apart from spirit, are required for the birth of living forms. We see also from this experiment that not all of the results which flow from the freedom of a new environment are commendable, but experience alone can determine which of the possible modes are permissible. There must at least be freedom to experiment with new departures. Natural science leads the way in daring to question all things, and is continually saying to a sleeping world: Wake up! You will never know anything, unless you question, try experiments, and reach out into the unknown. This is a *raison d'etre* for sociological experiments.

A number of phenomena point to the existence of a semblance of life in the mineral kingdom. Thus metals exhibit fatigue, but after resting a while, their elasticity and other properties are restored. A very minute quantity of a foreign substance in some cases poisons a metal. The metal becomes sick, loses its strength, its coherence, its luster. There is in every chemical change a series of processes as peculiar as those in the development of a plant. Within the atoms of the chemical elements there lies concealed a tremendous energy. Release the atoms, even partially, from the bonds of solidity, dissolve their molecular groupings in some solvent, or let them aspire in the leaping flame, and new potencies are exhibited in the freed ions. The metal platinum resists the action of powerful acids and alkalies. You may boil sulphuric acid in a platinum dish, and the dish is as bright as ever. Triturate this inert substance repeatedly with diluents which have no ac-

tion on it chemically, the operation simply serving to subdivide the particles of the metal to an excessive minuteness, thus freeing the particles from the pressure of their own crowding, and the metal develops new properties, produces powerful effects on the human body in very minute doses and becomes a valuable medicine.

If growth, activity, modification, evolution along complicated paths, health, sickness, chemical affinities prefiguring the attraction of sexes, and many other phenomena, constitute evidence of life, we can not deny a low grade of life to the mineral world. This being admitted, we can more readily assent to Swedenborg's assertion that

> the earth or the soil can enter into the inmost of a seed even to its prolific principle, evolving and unfolding it . . . because every particle of dust or mould exhales from its essence a kind of subtle effluvium which penetrates the seed. This arises from the active force of the heat from the spiritual world. (True Christian Religion, n. 585.)

If, however, we begin to perceive dimly that there is life everywhere, and that even the mineral has its aspirations towards higher activities, we must still acknowledge that there is a great difference between the activities of the inorganic and the organic kingdoms. In brief, the distinction is chiefly one of freedom. The mineral is bound, limited by its form and incapable of receiving more than a small accession of that spiritual influx which constitutes life. The plant has a greater degree of freedom, but still it falls far below the acquirements of the animal in the reception of voluntary life. In fact, the freedom of a plant is hard to recognize until it approaches the reproductive stage. But freedom is absolutely essential to life, and we may expect evidence of it in plants.

Three degrees of freedom can be recognized in the multiplication of simple confervoid growths: (1) The end cell of a long filament is separated and floats away. Temporarily, it is free; and carried by currents, it journeys on until it becomes fixed and develops a new filament by suc-

cessive division. (2) One of the medial cells of a similar filament undergoes a remarkable change. Its protoplasm ceases to cleave to the cell-wall, and contracts into a round ball which in some way penetrates the wall, and freeing itself from the last vestige of encumbering membrane, the gelatinous mass puts forth delicate threads of its own substance, which vibrate until the new organism swims away by the exertion of its own forces to find a new home. Finally it settles down and loses this temporary facility of local motion, becoming again circumscribed by a cell-wall. Here there is a larger freedom than in the first case. But, for the greatest degree of freedom, something like choice is needed; and this begins to appear when (3) special cells of the plant acquire sexual characteristics, and being endowed each with an attraction for its partner, these gametes go through complex changes and movements, resulting in a final union and the birth of a new individual which is the offspring of the parent forms.

The human mind has likewise three degrees of freedom. In the lowest degree, it acquires facts, which so far have no great vitality or force. They are stored away in the cells or chambers of the memory, until in the second stage they are taken out of this prison-house, are reasoned about and become active in the development of doctrines, or theories, formulated by the intellect. But the resulting truths immediately clamor to be united to their corresponding goods. The laws are to be executed—the truths are to be married to goods and embodied in the actuality of a further development of real practical life. We can not have complete freedom until, in this third degree of freedom, we compel ourselves to carry out the truths which we have learned into fulness of life in the accomplishment of good and useful work. Thus complete freedom demands free choice and attraction, such as can exist between the partners of a married pair.

In another part of the passage just quoted (True Christian Religion, n. 585) Swedenborg refers to the then mooted question whether plants possess sex, in these words:

That the vegetation not only of trees, but also of all shrubs corresponds to human prolification has been affirmed by many of the learned; I may therefore add something on this subject by way of appendix to what has already been said. In trees there are not two sexes, a masculine and a feminine, nor in any other subject of the vegetable kingdom, but everything there is masculine; the earth alone or the soil is the common mother.

In this passage Swedenborg seems to have confounded two totally distinct problems: that of sex in individuals, and that of life in natural kingdoms. It is quite true that vegetable forms, with very few exceptions, are nourished directly from the mineral world. By the mineral world is meant that environment of mineral substances, whether in the soil, or in the waters of streams, lakes, or oceans, or in the air, on which vegetation feeds. The root of a plant imbibes minerals in solution and converts them into organic substances by a direct process. Animals, on the contrary, are dependent on plants for their pabulum. The animal can only digest material already organized by the intermediation of plant-life. By reason of these relationships the life of the vegetable world corresponds to that affection for intellectual things which can deal directly with dead facts and make them alive, or rational; but the life of the animal kingdom corresponds to affection for the things of the will which are always living.

We see that the animal kingdom has no immediate, or vital relation with the mineral kingdom; but that considered from the standpoint of a dual relationship, we must arrange the natural kingdoms in this wise:

MASCULINE (ACTIVE)—ANIMAL—VEGETABLE.
FEMININE (PASSIVE)—VEGETABLE—MINERAL.

That is to say, on the plane of nature we may discern a dual relationship such that the higher inseminates the lower. The higher kingdom represents the active principle, the lower kingdom in relation to the higher being passive. Thus the animal clothes itself with vegetable substances, thereby transforming these organic materials and lifting them to a higher level; and in like manner the plant clothes

itself with mineral substances, modifying their forms into a complete accordance with the vegetal mode of being. Of course this could not be done unless there were already structures simulating the form and order of the higher kind, and which can act as intermediates or vessels for receiving the seed of the higher form. Thus the mineral, by its dendritic crystallization-forms, reaches out towards the typical plant-form. The mineral is a matrix waiting for the touch of a vitalizing energy. I will complete the quotation from Swedenborg, where he says:

> The earth alone, or the soil, is the common mother, and is thus, as it were, feminine; for it receives the seed of all fruits, opens it, carries it, as it were, in the womb, and then nourishes and brings it forth—that is, brings it out to the light of day, and afterwards clothes and sustains it. (True Christian Religion, n. 585.)

This analogy, as applied in a wide sense to the kingdoms of nature, remains true.

In the spiritual realm there are more interior dual relationships which are correspondential. The celestial and spiritual kingdoms of life are as heart and lungs, or as left and right halves of the body, in their intimate and mutual connection. But within them is a further reciprocal relation as of male and female. The inmost of the celestial is love, its outer aspect wisdom; the internal of the spiritual is truth, its external good; both in eternal conjunction.

Celestial Kingdom { Love / Wisdom

Spiritual Kingdom { Truth / Good

These may be compared with the relations of the natural kingdoms. We see that the inmost of one relation becomes the outmost in a different connection.

> The heavenly marriage . . . is that of good with truth and of truth with good, yet not between good and truth of one and the same degree; but between good and truth of a lower and of a higher degree; that is, it is not between the good of the external man and the truth of the same; but between the good of the ex-

ternal man and the truth of the internal. (Arcana Cœlestia, n. 3952.)

So various are the circumstances which control conduct, that no one formula, such as

"Man with the head and woman with the heart;"
"Man to command and woman to obey;"

can possibly cover all relations of the married life, still less can it circumscribe all of those in the community. Where good sense prevails, leadership will be willingly and almost automatically accorded to the one best fitted for its exercise under the given circumstances.

In the natural kingdoms there is also the dualism of sex. The opinion that plants as well as animals have sexual characteristics was held only tentatively by a few in the eighteenth century, but is now demonstrated. In the lower divisions of both kingdoms, microscopical examination shows organs and modes of reproduction of the greatest variety, but having a fundamental similarity everywhere. The male reproductive element in both kingdoms is an active vibratile form having a supreme attraction for the female element, moving even through obstacles to reach that element, which in turn opens to receive this bearer of creative energy, quivering with the potency of life, and from the conjunction of the two a new living being results.

The processes in higher plants are more complex, but when interpreted in the light of knowledge derived from the activities of simpler modes, there can be no doubt that everywhere in the vegetable world, the production of a seed is equivalent to the formation of an animal egg. There is no distinction between the embryos of seeds and of eggs. Between the two kingdoms as a whole, there may be a relationship resembling that of sexual counterparts, just as there is a certain parallelism between the organs of the two sexes. The parallelism in the progressions of plant and animal life might have been more clearly exhibited by Swedenborg if he could have known the overwhelming testimony which we have now as to the sexual life of

plants. Doubtless he would have welcomed this means of improving his already almost perfect philosophy, for no man ever wrote in a more humble spirit. In ever memorable words he says:

> Truth is my single end and aim; and if any friend will educe from his treasury of science a more just and true representation of the subjects in hand, his kindness in so doing will be esteemed a most acceptable service.

With this sanction, O Revered Teacher, I too, a humble learner, would bring you my contribution to an improved science, but praying for a like humility and openness of mind, and acknowledging that this can not be attained without striving for it. The devotees of special forms of thought often shut their eyes to facts which militate against their preconceptions, where these appear to follow from premises which have been blindly accepted without much consideration of their consequences. Unless we can get rid of this predilection for an assumption of finality in our conceptions of truth, there can be no progress in thought. Science knows no finality. The marvelous disclosures of Professor Loeb will be assigned to their true place, and some day the still more marvelous disclosures of Swedenborg concerning life will form the keystone of an arch that stretches from matter to spirit.

A pure mineral—whether it be a colloid, that is, a glassy or internally uniform substance, or a crystal, that is, a substance which has internal variations of force in different directions, and thence takes on special external shapes—is made up of an aggregation of perfectly similar units, indefinitely repeated. There may be irregularities, such as cavities with liquid, or solid, or gaseous inclusions or occlusions in a mineral, which to that extent is no longer pure; but these irregularities are due to some external interference with the process of crystallization. They are of great importance in tracing the life-history of that particular crystal, but are fortuitous and quite apart from the mode of growth of the pure crystalline substance itself. The

latter has no necessary, or constantly recurring cavities or variations of structure, except as such are imported by foreign materials.

In the plant, on the contrary, there is always that variation of form throughout the mass of even the simplest individual, to which we give the name of "organic structure." It is true that there are exceedingly simple plant-forms which, at certain stages of their existence, appear to be composed of spheroidal masses of structureless transparent protoplasm without even a cell-wall; but it is improbable that this apparent absence of structure is real, since this same seemingly formless mass is able to transmit all of those inherited properties which produce the peculiar life of a definite species; and in fact acute observers, armed with powerful microscopes, and viewing cell-structure under the most favorable conditions, have had glimpses of fibrous or reticulated structures of a higher order within the nearly transparent and therefore almost invisible substance of the protoplasm. The observation is one of such excessive delicacy and difficulty that it may be a long time before we shall know much about this finest structure, but of its existence there can be no doubt. Interior form and peculiarity of motion in the inmost cellular structure, as a receptacle for influx from the spiritual world, is the significant fact of heredity.

The simplest plants consist of single separate cells in which we may note at once the following distinctions from mineral crystals. A crystal which is perfectly free to grow in any direction, increases by regular accretions over its entire surface, and has no limit of possible size other than the dimensions of the cavity which contains it, or of the supply of mother liquor from which it is being deposited. A cell, on the contrary, has a limit of growth peculiar to the species, and at certain points, or poles, it usually shows peculiarities of structure, depending on differences of function. Thus, take a swarm-spore of a very simple sea-weed. It is at first sight a perfect sphere; but it moves about, and careful examination discloses the fact that at one pole there

are two delicate vibratile threads whose rapid motion communicates an onward impulse to the mass, favoring dispersal of the species, and thus aiding in its continuance by securing new or favorable habitats.

Take another example—the rejuvenated cell of an Œdogonium, which is essentially a swarm-spore of a special sort, having an ovoid shape, with one end different from the other, being pellucid and also possessing vibrating ciliæ. When the cell becomes attached to some support, the ciliated pole is developed into a fimbriated structure adapted to its function of holding on to any roughness of the supporting surface, while the opposite pole expands into a filament, made up of a succession of similar cells, which is a rudimentary frond; and thus we have, even in this simple living thing, an image of the essential features of the higher plants.

The most highly modified plants with all their variety of structure may be represented by a bipolar system consisting of a leaf and a root, connected by a stem, the root for receiving liquid nutriment, the leaf adapted for taking in air and sunshine. A tree is not so much a single individual, as a community. Its counterpart in the animal kingdom is one of those compound animals, or polyparies, in which the functions of nutrition and reproduction are apportioned to separate individuals. Through intercellular connections, however, the protoplasm of a plant has continuity and functions as a social unit. In its complexity of function and its continuity, or almost perpetuity of existence, the tree may well typify human society. "As the days of a tree are the days of my people." In the higher forms of life, the organs have virtual individuality.

Even the individual human being is a complex. No one lives for himself alone, but receives the thought and life of many into his own life. Each advance in organization of plant or animal implies added complexities of structure, rank upon rank, in the rich maze of living forms. For the evolving species to refuse to perform its part, for any living thing to shirk responsibility and shrink from larger calls

on its developing activities, is to stagnate, retrograde, and perhaps to die. The higher degrees of freedom convey, not less, but more responsibility. "To whom much is given, of him much shall be required." If we wish to get a new and fuller conception of a great truth, we must be willing to acquire the knowledges from which alone the new thought can be built; for "there is no royal road to learning," but the greater and richer the conception, the more patient and strenuous must be our effort to reach it.

A more critical examination of the simple cell reveals a further distinction from the mineral in the exhibition of an internal structure consisting of successive coverings or infoldings. This structure varies greatly in different species, and also at different times in the life-history of a single cell. Some cells are simply partitioned off from others, and are used merely for storage purposes. They are then incapable of further development, and are lacking in certain essentials of a normal or perfect cell capable of reproduction and other changes.

The perfect cell, like everything else that is perfect, is threefold. A normal cell is composed of a spherical mass of protoplasm, within which is a smaller concentric mass differentiated to the eye by a slight variation in its granular contents, called the nucleus, and within this an inmost region, or nucleolus, the whole either with or without an outer coat, or cell-wall, which is a deposit excreted from the living material within, but itself lifeless, like the outer cuticle of the skin.

This arrangement suggests that the nucleolus may have the finest structure, capable of receiving influx from the spiritual principle, or plant-soul, and that intermediate coverings carry this influx down by successive infoldings until its influence ends in the purely material protective office of the coarser external containant. In this view the nucleolus is a least rudiment of a brain vitalizing all the other parts. In its further development the vegetable cell exhibits much subsidiary structure, with complex internal motions, imbibing of nutriment and selection of materials by osmosis,

formation of bubbles, of cell-sap full of sweetness or essences, or deposition of starch grains, coloring matter, oil-globules, and so on. But in all of these varied activities, the primal necessity of plant-life is shown, which is conservation for the sake of an animal world, which, in turn, renders mutual good offices essential to the continuance of vegetation.

All life is of love. This is as true of the plant as of the animal. The plant takes the inorganic substances of the earth, and, under the influence of the sunshine, weaves them into the complex molecules of organic compounds capable of supporting animal life. The plant is thus a storehouse of organic compounds, and its affection is this love of producing and storing up these useful materials. In human life the corresponding faculty is the love of storing up knowledges, which is a very essential part of our life, and yet not the highest kind of life. To reach the highest a new degree of discretion must be added. The higher order of development calls for enlarged opportunities, and a new freedom. So it must be in society. Progress implies freedom to change and willingness to take each new step in advance as the need arises, accepting all of the added responsibility. It is natural that the young should shrink from stepping out into the world's activities, and they sometimes have to be pushed a little, just as the parent birds sometimes push the fledglings from the edge of the nest to compel them to use their wings. Wherever the female sex has lived for ages in a cloistered seclusion, being universally regarded as the time-honored conservator of custom, it requires some courage to break the bonds of tradition; but throughout the world, in Oriental harems no less than in American civic clubs, the spirit of the New Age is urging women to put off their bonds and to grow into the freedom of a new and larger life which needs their coöperation. As an essential part of an actively developing humanity, they can not remain contented with a merely vegetative function.

The life of the plant is passive. It has no wish to roam.

Its only movements are those of the protoplasm within the cells, and these appear to be automatic rather than directed by conscious will, except perhaps in some of the sexual activities. But if the essence of the plant's affection is the love of passively receiving and storing nutriment, that of the animal is the love of doing—just as the highest human affection is the love of doing good to others; and thus we find in the animal a continual exhibition of conscious external activity. The philosophic basis of this activity undoubtedly lies in a full realization of its own individuality apart from that of the world which surrounds it. And here the very form of the animal conduces to its new acquirement, for while the plant imbibes all of its nutriment through its outer surface and is therefore entirely dependent on its environment, the very simplest animals have the added distinction of an inside and an outside which enables them to distinguish between themselves and the world in which they live. The animal is first of all an appetite. It has a desire not merely for floating in a surrounding medium, but also an insatiable craving for something to put into its stomach, even if for nothing else. This structure, with all that it implies, is seen in that very primitive animal form, a sponge-egg, in which there are two layers of differentiated tissue, an outer coat and an inner coat, the latter lining a primitive cavity, and formed of slightly differentiated cells. It may also be seen in the simplest animal, the amœba, with its improvised stomach. Compelled by its form to recognize that it is a receptacle of food and to search outside of itself for that food, the animal nature becomes self-conscious and is spurred on by necessity to the acquirement of various conscious activities and to the exercise of free will. Except for these fundamental differences, there is little to distinguish a plant from an animal. Both grow. Both assimilate nutriment, possess complex organs with cell structure and reproduce their kind, either by agamic, or more generally by sexual modes.

Seeking another general mode of expressing the distinction between plants and animals, we may say that while

there is a duality in both kingdoms, there is a difference in its mode. The plant is essentially bipolar. For example, if a growing seed be turned upside down, the stem twists until the root again points downwards and the leafy stem once more ascends. This geotropism is peculiar to the plant. The animal has its duality more explicitly rendered in the two-surfaced aspect of its body and organs. All of the animal organs are essentially on the plan of sacs, or cavities, with an inner and an outer surface. The entire animal body from brains to bones is made up of walled cavities, glands, tubes, and larger hollow spaces composed of agglomerations of smaller ones. These distinctions of plant and animal as to an antithesis in each, still have something of resemblance. In spiritual representation there is less room for distinction. Swedenborg says of spirit: "It is the same whether we say 'above and below,' or 'within and without,' "—that is, such distinctions are of function, and are quite apart from spatial embodiment. Similar differences between man and woman should not be interpreted in terms of preeminence, but in those of orderly succession. Let the plant aspire. Let the animal will to be all-embracing. Both impulses are needed in every human life.

We see the innate tendencies of plant and animal kingdoms in their developing ovules. The embryo of a vertebrate begins its development by infolding a membrane for the formation of the cavity of brain and spinal cord. That of a vegetable seed is mainly a longitudinal extension of an axis—the growth of the radicle into the root which penetrates the ground, and the pushing of stem and plumule towards the light. Nevertheless, in the first rudiments of reproduction, it is difficult to find any essential difference either in the forms, or in the activities of the reproductive units. Both in plants and in animals there are certain minute and extraordinarily active cells which resemble those primitive organisms, called flagellate infusoria, and which constitute the male element. These, by contact, communicate to the female element, which is at first a simple spherical cell, or vesicle, the property of

growth and development; and if, as Loeb supposes, this property is sometimes inherent in the female cell, requiring only the favoring circumstance of an added material factor to secure its manifestation, heredity nevertheless teaches that there is something more communicated to the ovule by the male element than a mere material fluid. The case seems to be quite similar to that of the activity of the brain. We may admit that there is an increased circulation of the blood in the brain during thought, and a larger production of the essential brain fluids, and thence an increased activity of the chemical and electrical processes in the brain mechanism; but together with this material circulation there is an added immaterial factor which is the essence of thought, and the motion of material fluids in the brain is merely adjoined to the activity of the spiritual atmospheres with which thought-forms are first clothed. To sum up, all life-forms are receptacles—vessels fitted to receive that wonderful emanation which is

> Life forever from above,
> Life that springs from purest love.

How delicate are these vibrating cilia of the gamoplasts, what motion, what rapid changes, what strange beauty in those wonderful mitotic phenomena which appear in the sexual functions of both plants and animals! These quivering fibers are so minute and semi-transparent as almost to defy observation. They appear as if they must be evanescent and impalpable, and yet are so full of animation that they seem to be life itself in action. The least fibers within the cortical glands of the brain convey a fluid in which, according to Swedenborg, there is life. This is a rational conception, but for its practical realization we must turn to the visible phenomena of these least forms of life, since the intricacies of the living brain are beyond the reach of experiment.

Divine creative energy provides and preserves the frail, but potent, organization of sexual functions in plant and animal, and especially guards its tender counterpart in

human souls. In sexual activities, life is in its fulness. The rosy dawn of love reveals a new world of beauty to the youth and maiden. What new opportunities for delicate thoughtfulness of another's wishes and needs; what vivid appreciation of another's mental and emotional states; what hitherto unknown thrills and expectancies! Though separated by leagues of space, the twining heartstrings of lovers respond to the wishes of the absent one. So long as they are true to each other, space can not separate two loving hearts. Though delicate as a tissue of threads, the bonds of love are stronger than iron bands, and nothing can break them but the will of the parties themselves; but once broken, something has vanished out of the life which can never be restored. Let but the magic cord remain, and out of the prison house, the cry of the prisoner still bears witness to its strength—a strength that shall outlive this earthly life, a strength which can dare all things.

She is coming, my own, my sweet;
Were it ever so airy a tread,
My heart would hear her and beat,
Were it earth in an earthy bed;
My dust would hear her and beat,
Had I lain for a century dead;
Would start and tremble under her feet,
And blossom in purple and red.

Now we have seen from this analysis of living forms that the prime qualification for acquirement of new proficiency and greater perfection is freedom to advance. The plant which is fixed in the soil can not receive the impetus to as high an influx of life as can the roving animal. The animal can not pass through its successive stages, or progressions unless there is given freedom of opportunity to develop. Nor can man arrive at the summit of his existence unless he climbs, overcomes obstacles, wrestles with the forces of nature, and opens his heart and mind to the influx of spirit. God gives man freedom, and if any lack this precious gift, it is because of the interference of their fellow men. Let us then beware of hampering the freedom

of man or woman, as long as this is exercised in right or rational ways; and let us not be too sure that we know what is right or rational, but inquire at the sources of truth as revealed in the Word and in nature. If there be doubt as to what is true and best, caution is obviously needed, but with this caution there should be freedom to test every new departure, and willingness to learn by experience. Too long has the female sex been fettered by repressive customs which are not in accord with the higher needs of spiritual life. The spirit seeks to unfold into the ardors of a new day. God speed its coming!

FRANK W. VERY.

EDITORIAL DEPARTMENT

THE NEW INTEREST IN URBANA UNIVERSITY.

Among the significant and encouraging signs for the future of the Church is the newly awakened interest in Urbana University. For nearly three quarters of a century the School has been struggling bravely under adverse circumstances to hold aloft the standard of a distinctive higher New-Church education. In the meantime it has sent a steady stream of young people into the Church and the community with a knowledge of the new Christian life and a love for it that have borne good fruit.

The response to the appeal recently made for funds to make needed repairs and improvements in the material equipment of the School has far exceeded the immediate expectations of those who initiated the movement. The readers of the Review will doubtless learn the details from a statement soon to be published in the *Messenger*. This response is most encouraging to the present Faculty and Board of Trustees, for it betokens a growing recognition of the important service Urbana University could render if properly equipped for thorough and advanced work in the usual branches of academic instruction.

In view of the present situation, it may be interesting and profitable to suggest lines of development not only of Urbana University, as the indispensable means of the higher education of the young people of the Church, but of the educational ideals which the teachings of the Church inspire and furnish.

Urbana University was founded in response to the demand for a distinctive New-Church education, that is, a type of higher education by means of and in the light of the doctrines

of the Church. Its charter confers all the rights and privileges usual to academic institutions of learning. It is empowered to administer funds, to organize faculties, to establish a curriculum, and to grant the usual academic degrees. It has at the present time an approved college curriculum and will in the course of the next scholastic year grant the degree of A.B. The present status of the school is favorable for an immediate and considerable extension of its academic resources and equipment. It has one adequately endowed Chair, that of Modern Languages, which provides for the highest degree of instruction in this department. The department of the classics is in the hands of a teacher who has attained the highest rank in classical scholarship. The other departments—history, English, mathematics, physics, and biology—are distributed among three teachers. This at once suggests an immediate addition to the faculty of at least two professors. The school would then have a faculty of seven. Johns Hopkins University started with a faculty of six and yet the ability of its members placed it at once in the front rank of the universities of the world. Fifty years before, the University of Virginia had opened with a faculty of seven and by reason of the excellence of this faculty, selected for high professional qualifications at home and abroad, took from the first its unique place among Universities. Still earlier, from 1700 on, William and Mary College, "the Alma Mater of statesmen," with a faculty of five, trained a long succession of jurists, statesmen, and scholars, some of whom appeared as the great leaders of the revolutionary period, as Thomas Jefferson, author of the Declaration of Independence; three signers of the Declaration; Peyton Randolph, first president of the Continental Congress; Edmund Randolph, first Attorney-General; Chief Justice Marshall.

These historic instances of small faculties accomplishing the highest educational results show that Urbana University with a faculty of seven might do work of distinctive and incalculable educational importance, provided the selection were made with due regard to high qualifications. In fact a small well organized University has some peculiar advantages. It

has more the character of enlightened family intercourse. Personal relations are closer and more influential in forming character. The quality of *esprit de corps* is more easily created and maintained. The small classes and closer contact with the teacher are favorable for development of personality as well as progress in learning. It is true that conditions in the educational world have changed immensely even in the last half century. The enormous complexity of modern life, the increasing demand for special training, the bewildering multiplicity of branches of instruction, require of the present day University an army of specialists, with extensive museums, libraries, laboratories, apparatus, and buildings. Under the pressure of these circumstances, the University of Virginia, for instance, has increased its faculty from seven to over one hundred. The corresponding endowments have been proportionately increased; so that millions instead of thousands are needed to enable a university to meet the demands of the student body. On the other hand, it should be borne in mind that from the educational point of view the essential feature of all these changes is the growing multiplicity of the branches of instruction; and the fact of branches implies limbs and trunks. In recognition of this fact, the organization of instruction may proceed to group the special branches under the more comprehensive branches, and these again under the great trunks. On this principle, a curriculum may be arranged that would include all the fundamental departments of knowledge, such as serve the purposes of a liberal education, leaving to professional schools those which are the subject matter of professional and technical instruction.

Such a curriculum might be outlined as follows: (1) English—its language, history, and literature; (2) History in general, and (3) the Classical Languages and (4) Modern Languages, as the appropriate, and in large measure the indispensable, avenues to the knowledge of history and to the cultivation of the fine arts; the Sciences in general, and in particular (5) Mathematics and (6) Physics, including Chemistry; the Natural History Sciences, (7) Geology with

Geography and Physiography, and (8) Biology, including Physiology, Zoology, and Botany; Mental Philosophy, including (9) Religious Instruction, and (10) Psychology, with Logic, Ethics, and Metaphysics.

As indicated, this curriculum calls for ten well endowed professorships, but by some rearrangement and condensation a faculty of seven could carry it out temporarily with a fair degree of success, as the instances above cited serve to exemplify. The first step in this proposed increase of the present faculty is to endow the department of the Classics and thereby put it on a level with that of Modern Languages. This of itself would make it practicable to add the two needed teachers to complete the faculty of seven, but it would do more; it would establish and secure the *academic standing* of the School and give to its degree the character and value that have always marked an advanced stage of liberal education. A further step would be the endowment of the department of Mathematics and that of English; the former along with the Classics representing the disciplinary and universal educational values, and the latter the practical and social values. With the adequate endowment of these four departments—Modern Languages, the Classics, Mathematics, and English—provision could be made for the ten professors needed to carry out the curriculum above outlined. With ten professors of high attainments and abilities, the School would be a university in fact as well as in name, just as Johns Hopkins and Clark were real universities from the beginning, although lacking the faculties of law and medicine, not to say that of theology. They were real universities because the instruction given covered in breadth and depth the universals of human knowledge, and so fitted students for special investigation and special training in professional and technical schools. This idea of a university, first embodied in this country at least by William and Mary and afterwards more fully exemplified by the University of Virginia, was made the essential feature in the organization of Johns Hopkins and Clark. In fact there is in these four unique institutions a direct relation of parent and child.

With this faculty, Urbana University might in its turn be added to the list of unique institutions. Its educational ideal would preserve all the historical elements of a liberal education. It would include the universals of human knowledge taught comprehensively and thoroughly, but it would also include, as the characteristic and essential feature of its curriculum, *systematic religious* instruction.

A slight acquaintance with current discussion is sufficient to make apparent the unsettled condition not to say hopeless confusion of the present educational theory and practice. First of all, there is the conflict between education for vocation, livelihood, and education for development and higher life. This is another form of the age-long conflict between the utilities and the humanities, which in our day has been brought to the sharpest issue by the struggle in the schools between the Classics and the Scientifics. The issue between the curriculum and the elective system is another feature of educational difference. In all these discussions, the questions at issue are partly theoretical and partly practical. The multitudinous demands of modern life, the amazing development of the technical industries, and the accompanying sharper competition in the struggle for existence, have had the inevitable effect of putting a premium on early specialized training to the disadvantage of systematized education and development. As a natural consequence, the aim and effort of education have been directed over much to making skilled operatives and agents rather than well-rounded and well-equipped men. Actual life, when life in its fulness is sought, requires a combination of these two results, and imposes upon education the task of co-ordinating these two motives. This in general and in a measure is done by co-ordinating the work of the colleges and the technical schools; it is also accomplished in part by the requirement that students entering the law and medical schools shall have the A.B. degree. But here the unsettled and persistent problem of the curriculum presents itself, and all the old perplexities and difficulties of the never ending educational debate recur.

Urbana University would occupy a unique position in solv-

ing this problem by virtue of the religious principles incorporated in its system of education. According to these principles, all life is from the Lord; and man is but a recipient of that life. Consequently life is a gift and is properly received only when it is recognized as such and when the obligations incurred in receiving it are both acknowledged and fulfilled. The obligation is that the purpose of the gift be accomplished; and under this condition the gift is both free and without measure. As with life, so with all his faculties and powers, man is the agent of his Maker and Preserver; and he is a free agent; but the quality and extent of his freedom depend upon the use he makes of himself as agent. Abuse, always possible and too often actual, obstructs the giving of life and destroys its organs. Loss of capacity and enjoyment is the penalty for neglect to develop, train, exercise and use, all powers of mind and body to their full measure.

The distinctive feature of this educational ideal is the supreme place which the idea of man's relation to the Lord holds. This idea is the distinctive new Christian idea that the Lord Jesus Christ in his Divine Humanity is the one only God, and that man is related directly to him as creature to Creator; as child to Parent, Preserver, and Savior; as recipient to Giver; as steward to Lord. In the light of this ideal, education is primarily and essentially a religious task, and at the same time a religious duty, imposed by the obligation to worship God and to live in His Strength and in His Wisdom according to His Will; it is also a privilege which man alone is capable of enjoying. In the large and true sense of the word, education is the necessary preparation for right living, for the right use and full enjoyment of the life which the Lord is and gives.

From this religious elevation the ideal conducts us to the concrete conditions which the task of education must in the end bring under its control and direction. The requirement that we should make the best use of the life that is given us carries with it the obligation to develop and train to the utmost all the faculties of mind and body, the recipient organs

of the life. Here we meet the first difficulty due to variety and complexity. For these faculties even in the same individual are so numerous, and so various in their capacities and possibilities, that the task of complete and symmetrical development is one of the most baffling problems of education. In the first place, the number, or at least the relative endowment, of the faculties, the original strength of the faculties, is at the start unknown; and the only means of discovery is actual trial and test. Trained observation may to some extent shorten the period of trial, but even so with the most approved methods of scientific determination the dormant energies may be slowly evoked, or they may after long delay appear with startling suddenness. The school system, even in the lower grades, is to some extent adapted to these requirements, and furnishes a considerable variety of opportunity and exercise for the development of the faculties of the average child; but until the conditions are more fully known and satisfied, education must be altogether too much of a haphazard performance. At this early stage, the "Doctrine of Remains" is the most important New-Church contribution to the science of education. It is the religious aspect of child-psychology, and it furnishes the spiritual basis of education up to the period of youth and systematic instruction. Aside from the results of scientific investigation and observation, and the rich stores of common sense, which serve in a general way as a means of determining the faculties to be educated, there are certain primitive instincts, interests, and activities which may very early reveal in the individual case the bent and the special aptitudes. These are exhibited first of all in learning language and in play, and a little later in the questioning age. The exercises of play lead to all kinds of bodily dexterity and skill, as well as to mental alertness and inventiveness. They are of fundamental importance to the healthy development of all the bodily functions and organs, and when afterwards systematized in the Gymnasium, end in selective special training on the field of athletic sports. In this course of development, we have the practical method of determining the points of strength and weakness in the bodily

organization and the relative capacity of the bodily organs, and thereby the task of bodily education is made definite.

The activities and processes involved in learning language are of the most complicated kind both on the mental and on the physical side. The mouth, the throat, the chest, with all the organs of the vocal apparatus; the elaborate mechanisms of the eye and the ear; these complicated and delicate organisms are called upon for the most precise and highly co-ordinated functions. On the mental side, the organisms are still more complicated. The production and reproduction of sense images, especially those of sight and hearing; the functions of memory, ideation, imagination, imitation, apprehension, comprehension, appreciation, inference, reasoning; all the operations of thought and will, as well as sense, are called upon to act with indescribable promptness, accuracy, and completeness. The faculty, or talent, for languages involves the most exquisite co-ordination of all these functions in their integrity and efficiency. Is it any wonder that for the highly educated Greeks and Romans the orator was the finished man? It is the task of education to discover not merely the existence but the relative completeness of this endowment in every individual case, and to develop it to the highest degree. Education in language is of fundamental and universal importance. Through language, the learner is introduced into the social world with all its accumulated treasures of history, science, and art. Language is, *par excellence,* the instrument of thought. These two are the distinctive endowments of man, the special and peculiar organs of freedom and rationality; they are therefore, next to freedom and rationality, the Divine gifts which assure to man his spiritual eminence. It is by means of these gifts that socialized human conduct, the organization of science, and the progress of history, are made possible. These considerations serve to justify the preeminent place the study of language has held in the history of education, as also the persistent dominance of the Greek and Roman classics in the college curriculum. The education involved in the learning and study of language is not merely preliminary, but it is a constant factor in the progress

of education, whether practical, scientific, literary, or philosophical; whether social, moral, intellectual, or religious. In all of these, the use of language, spoken and written, is essential. Every man's usefulness as neighbor and citizen is very largely dependent upon and measured by his ability to express his thoughts exactly, forcibly, and convincingly. This is of course especially true of public men and public speakers, but it is the duty of every man to cultivate to the utmost, to the full extent of his talents and opportunities, his powers of speech as well as of thought. This is the only proper and complete return he can make for these transcendent Divine gifts. This furnishes us our ideal of education in the department of languages. It requires of the school the complete development and training of all the faculties involved in the study and use of language. In view however of the uncontrollable multiplicity of the languages, and the demands of other branches of study, selection must be made on the basis of relative importance for the purposes of the individual in question. The selection would first of all involve a determination, as definite as possible, of the actual native endowment in this particuar of the individual in question; it would proceed upon the due recognition of the comparative educational value of language study to the choice of the special languages best adapted to the purposes in view; finally it would give full weight to the practical considerations involved in the choice. In the case of the average student at Urbana University, English, Latin, Greek, French, and German, would for obvious reasons best fulfill these purposes. For him, in any case, the learning, more or less study, and the constant use, of the English language is a matter of necessity imposed by the inexorable demands of practical and social life; and as the chief vehicle of access to the world's history, its advanced study is imperative for the accomplishment of his higher educational aims. To read, write, and speak, not merely correctly, but to the full limit of one's capacity, ought to be the aim of every human being whose opportunities permit him to strive for this accomplishment. The failure of the present school system in this direction, so generally recog-

nized and deplored, is significant evidence that higher education has fallen far short of attaining its ideal. It requires an extraordinary effort of the imagination to picture the full extent of this failure. Only a casual acquaintance with the books of current literature and the speakers of the day is needed to impress one with the deficiencies of our higher education. On the other hand, consider the educational meaning of the fact that comparatively few readers are capable of appreciating the intellectual and literary character of the best that is written and spoken, to say nothing of the immensely larger number who are not able to read intelligently the serious articles of an ordinary magazine, or the commonplace books on science and history. Yet, certainly, higher education in English ought to enable the gifted to write and speak with some approximation to their developed and trained abilities; while those who fall below the level of genius and special talent ought at least to be prepared to read the best books and hear the best speakers with a moderate degree of appreciation and enjoyment. The situation here described invites suggestion as to the remedy. The very fact that such a situation exists indicates that there must be extraordinary difficulties in the way of attaining the desired results. When the task of learning and teaching the English language, in accordance with the ideal here presented, is studied from the historical and pedagogical point of view, some of these difficulties become obvious. In the first place, the lack of systematic structure gives to English grammar a very vague and barren aspect, so that the study of English from the linguistic point of view offers few advantages for training in the niceties of word-inflections and syntactical relations, and in the technique of sentence structure. So that when the student reaches the stage where the art of rhetoric is to be mastered he finds that he lacks command of his tools, and his study continues to be dry and barren. With the study of Latin and Greek the case is different. Here the student meets a finely developed logic of word building, a highly organized body of inflections, and an exquisitely elaborated syntax, sentence structure, and rhetoric. The study of these languages, therefore,

requires from the first strenuous, unremitting, systematic effort; and as the study proceeds higher and higher faculties are brought into play; the powers of intellect and appreciation are developed, disciplined, and expanded; until at last that rare product, the highly educated man of classical tradition, emerges, for example a Basil L. Gildersleeve. Re-enforced and accompanied by such a classical education, the study of English may be pursued throughout its whole extent with increasing power. The historical dependence of English upon Latin and Greek, in vocabulary, in ideas and ideals, in thought and in art, makes it inevitable that the advanced study of English must enter, directly or indirectly, through the original text or through translation, the fields of classical history and literature. The same may be said, perhaps in a less degree, of French and German. So that even from the point of view of higher education in English, Latin and Greek along with French and German have an indispensable place in the curriculum. But apart from being accessory to the advanced study of English, these languages, by virtue of the rich stores of human experience treasured up in their histories and literatures, have each its own proper claim to a place in the curriculum of liberal studies. Other languages might for various reasons be added to meet special demands, but they would belong rather to the province of the electives.

Although the highly educated English reader must at numberless points enter the wide and varied domain of the special sciences (and this adds to their importance for a liberal education), an earlier and more direct entrance is suggested by the child's questions. By responding sympathetically and judiciously to these questions curiosity may be variously stimulated and directed, interests and tastes discovered and developed, and powers in a preliminary way tested. Objects in the immediate or easily accessible environment furnish occasion for early lessons in astronomy (and, a little later, in physics and chemistry), geography, physiography, geology, zoology, botany, leading gradually on to systematic instruction. The ordinary operations of counting and measuring are the gateway to mathematics, and the proverbial deep ques-

tions of the child lie in the fields of philosophy and religion, with their subsidiary sciences, psychology, ethics, logic, metaphysics, and theology. Thus the whole panorama of the sciences is soon laid out before us. When the child passes to the school, and groups of students are confronted with the groups of studies, the next great educational problem arises, the fitting of the whole body of faculties and talents to be educated to the whole body of studies, the problem which the curriculum must, at least approximately, solve.

The general conception embodied in the curriculum is that of a liberal education which would free the mind for well directed action. It is presupposed and established that groups of students have in common elementary capacities corresponding in general to the leading divisions in the field of knowledge. On the basis of this community of endowment supported by a community of interests, education proceeds. In the meantime, deficiencies, divergences, and special gifts are brought to view, selected, and provided for. At this point specialization begins and education follows the line of ascertained endowment and well developed interest. The curriculum is meant to secure a sufficient introduction into the field of knowledge through a direct acquaintance with certain typical and fundamental sciences. In this way the ideal contemplates carrying each faculty and each individual to the stage of well developed freedom and activity.

If the newly awakened interest reaches the point of completing the endowment of Urbana University to the extent above indicated, this ideal will have an embodiment worthy of the Church, and the young people of the Church will have advantages not to be obtained elsewhere, advantages which by all means they ought to have.

L. F. Hite.

WAR DISCUSSION IN THE *HIBBERT JOURNAL*.

One who is regarded as a high authority in this country on international law, and who is called upon for editorial contributions to a number of our leading journals whenever grave

questions are raised, as for instance by the sinking of the Lusitania, said to the writer, "Yes, of all things I always read the *Hibbert Journal,* and read it carefully." The number of books about the war published since its beginning last year has already mounted into the thousands, and periodical literature still overflows with it; for it is and must be the dominating thought of the world as long as it continues. Indeed, as long as it continues it must dominate the world in every way, for it is the world's war, and it is shaping the world's future more than anything else at the present time. It is the mightiest and by far the most dreadful war ever known, and for this reason it is stimulating thought, and quickening conscience, as nothing has ever done before. The best exponent of this thought, the best discussions of the problems involved, we have found in the *Hibbert Journal* of London, England. It is the purpose of this editorial to call attention to some of the most salient points in the last two numbers (April and July).

The words of the editor, L. P. Jacks, in the April number, sound the keynote of the whole situation, as follows:

> All the nations are engaged *together* in the bitter but salutary process of discovering their souls. A piecemeal repentance of the nations, following a series of partial conflicts, might effect very little; a simultaneous repentance imposed by a world-war, may effect a great deal. (P. 496.)

The number opens with a portion of an address by the distinguished Professor Henri Bergson, as President of the *Académie des Sciences Morales et Politiques,* entitled "Life and Matter at War," in which he holds that materialism, devotion to the pursuit of material gratifications by the aid of science and machinery, has brought about this terrible war. He sums it up as follows, in part:

> Many years hence, when the reaction of the past shall have left only the grand outline in view, this perhaps is how a philosopher will speak of it. He will say that the idea peculiar to the nineteenth century, of employing science in the satisfaction of our material wants, had given a wholly unforeseen extension to the mechanical arts and had equipped man in less than fifty years with more tools than he had made

during the thousands of years he had lived on the earth. Each new machine being for man a new organ—an artificial organ which merely prolongs the natural organs—his body became suddenly and prodigiously increased in size, without his soul being able at the same time to dilate to the dimensions of his new body. From this disproportion there issued the problems, moral, social, international, which most of the nations endeavored to solve by filling up the soulless void in the body politic, by creating more liberty, more fraternity, more justice than the world had ever seen. Now, while mankind labored at this task of spiritualization, inferior powers—I was going to say infernal powers—plotted an inverse experience for mankind. What would happen if the mechanical forces, which science had brought to a state of readiness for the service of man, should themselves take possession of man in order to make his nature material as their own? What kind of a world would it be if this mechanism should seize the human race entire, and if the peoples, instead of raising themselves to a richer and more harmonious diversity, as *persons* may do, were to fall into the uniformity of things? What kind of a society would that be which should mechanically obey a word of command mechanically transmitted; which should rule its science and its conscience in accordance therewith; and which should lose, along with the sense of justice, the power to discern between truth and falsehood? What would mankind be when brute force should hold the place of moral force? . . . What would happen, in short, if the moral effort of humanity should turn in its tracks at the moment of attaining its goal, and if some diabolical contrivance should cause it to produce the mechanization of spirit instead of the spiritualization of matter? There was a people predestined to try the experiment. Prussia had been militarized by her kings; Germany had been militarized by Prussia; a powerful nation was on the spot marching forward in mechanical order. Administration and military mechanism were only waiting to make alliance with industrial mechanism. The combination once made, a formidable machine would come into existence. A touch upon the starting-gear and the other nations would be dragged in the wake of Germany, subjects to the same movement, prisoners of the same mechanism. Such would be the meaning of the war on the day when Germany should decide upon its declaration. (*Hibbert Journal*, Vol. XIII, pp. 473-4.)

Professor Bergson employs the word "predestined." "There was a people predestined to try the experiment." We wonder what he means by it. He certainly cannot mean to use it in the old Calvinistic sense of being foreordained by God to lead the nations in this bloody war of destruction. And yet this is just the sense in which the Kaiser employs

it with regard to himself and his people. In that case God would be the originator and deviser of it all, and men would be the helpless, and therefore innocent, victims of this malignity—an idea too horrible to be associated with the thought of God for an instant. And yet there is an article in the *Hibbert Journal,* yes, there are at least two, that frankly face and discuss this difficulty. The first, by Evelyn Underhill, entitled "Problems of the Conflict," makes this the chief problem. She says:

(1) We are forced to ask ourselves where the truth lies, as between the pacifist and militarist view of human history. The first has broken down: from the second all noble minds revolt. Are they both exaggerations? Does the true path of life lie between them? Is war always the result either of human folly or of human sin? or is there any sense in which reasonable men can call it a "biological necessity"? Does its emergence, in fact, depend wholly on man's free-will; and can it therefore be judged in the abstract "right" or "wrong"? (2) If not, if human conflict be an inevitable part of the plan of the universe, how can its facts be reconciled with any tolerable view of the nature of God? (3) Further, if violent collisions, fierceness, slaughter, be integral to human existence, even necessary to its progress, what is their relation to the principles of mercy, gentleness, love? (*Ibid.,* p. 498.)

The conclusion reached is summed up in the following words:

We cannot shut our eyes to the fact that the whole creative process, as we know it, involves conflict and tension. . . . Those who believe in the Divine Immanence must acknowledge that the Spirit of God animates a warring world, achieving its goal by conflict with resistances, and quickening most the lives of those who struggle best. Only by such willing strife, by effort and cost, does man ever get what he wants: the question for him can never be, "Shall I fight?" but, "How and for what objects shall I fight?" We all know that the doctrine of non-resistance, literally fulfilled, would soon remove him and his civilization from the earth. (*Ibid.,* p. 500.)

Of course this involves all kinds of struggle for existence and progress. The inertness of matter to be overcome, its limitations and swiftly revolving periods to end in decay and death, the resurrection given in the victory of the spirit. We read on:

It is not in battle, then, but in the motive of battle, that good and evil dwell. By its desires is the temper of an individual or a nation known: the things for which it is willing to suffer hardship and take risks. Physical warfare is the dramatic representation of a natural law. It speaks, as all creation speaks, of disharmony: of hidden purposes still unachieved, and attainable only by the employment of force. In the so-called "higher races" it is the material expression of that effort and struggle whereby man maintains his position, imposes his will upon his world—the inevitable collision between human groups animated by conflicting ideals and desires, and each willing to risk all for them. As with the great passions of love, adventure, or creation, a mighty instrument is put in our hands, which can be transmuted to the highest uses or degraded to the vilest lusts. Through all these human freedom can transcend the limitations of the time-world and achieve contact with Divine Reality. (*Ibid.*, pp. 500-1.)

The goodness of God is found by this writer in the fact that He is constantly bringing good for man out of evil, if man will let Him, or work with Him to that end. But the deeper and more important truth, *that the evil and the disharmony do not originate in the Creator, but in the use made of His creation by man,* does not seem to be clearly recognized, if even suspected.

The second article which discusses this problem fails also to see, or state, this point clearly; but it does take it for granted that all evil and disharmony are of human origin. It is entitled "The Moral Sanction of Force," and is by Professor Norman K. Smith of Princeton University. His thesis is that while moral sanction has its place, in the ultimate analysis the State rests upon force in the furtherance of its ends; and so in the disputes of nations resort to force in securing justice is sometimes morally justifiable. But the evils which must be subdued in this way have their origin not in the sins of the individual soul alone, as the Pelagians and their modern successors maintain, but also in the sins of the race, or as we in the New Church express it, in the *Maximus Homo.* He says:

Those of us who represent our more orthodox forefathers, while willing to recognize this factor of individual negligence or guilt, are chiefly concerned about the conditions which make it possible for the individual agent to cause such widespread evil. Our Pelagian contem-

poraries . . . regard as an insult to human nature any suggestion that men need to be guarded against themselves, that the threats and penalties of the law, the supporting and constraining power of public opinion, or the manifold external influences which society brings to bear upon the individual, are in any degree necessary to the living of the higher life. Laws, on their view, exist only for the criminal; the good citizen would obey them whether they were enforced or not. The truer view, however, seems rather to be that social institutions are created by men to counterbalance their natural weaknesses and fallibility. . . . The individual needs the constraints of society, imposed when necessary by main force, in order that he may live up even to the generally recognized standards of virtue and attainment. (*Ibid.*, p. 719.)

The pacifists construct a philosophy of life in which war finds no place, and then proceed to apply this philosophy to the interpretation of the war, with the inevitable result that war seems to them an irrelevant and barbarous interruption to civilized life, an anachronism, something that need not exist, and ought not to exist. Civilization, they argue, tends to the elimination of force, and to the substitution of higher sanctions in place of force. The occurrence of such a war as that which is now raging means, they therefore conclude, nothing less than the utter breakdown of European civilization. Such a point of view seems to me quite perverse and thoroughly mistaken. The general thesis which I wish to maintain is that civilization tends, not to the elimination of force, but to such modifications in the established organs and institutions through which force is applied that might and right may more and more be made to coincide. (*Ibid.*, p. 721.)

In opposition to this view (that war means the breakdown of civilization) I maintain that we live in a continuous state of war. Our civilization cannot be understood save by recognizing that the appeal to force is something quite fundamental to it. Is it true that war is something incidental, and that the occasional outbursts of war are of the nature merely of interruptions to a state of peace in which the appeal to force plays no essential part, in which, in fact, it is displaced by appeal to higher and more equitable sanctions? Does civilization tend within each state to the elimination of fore, *i. e.*, of compulsion? Surely not. On the contrary, it consolidates and extends compulsion, so that it applies over an ever wider field with a constantly increasing effectiveness of control. (*Ibid.*, p. 722.)

Professor Smith goes on to show how this is the universal rule of all progressive life, not only in the state and city with police control; but also in the home and school and every industrial and social situation. It leads the thoughts of a New-Churchman immediately to what he is taught of the

necessity of self-compulsion in regeneration. As to the restraints of external evils he is taught that:

> The internal can be compelled through the external not to speak ill of the laws of the kingdom, the moralities of life, and the sanctities of the Church; thus far the internal can be compelled through threats and penalties, and also is compelled, and ought to be compelled. This internal, however, is not the internal which is properly human, but is an internal which a man has in common with beasts, and they too can be compelled. (Divine Providence, n. 136.)

We are taught further that the evil delights of the external, or natural, man do not recede to give place to the delights of the internal, or spiritual, man unless he is compelled; and that he cannot be compelled except through combat (*Ibid.*, nn. 146-7). Self-compulsion through combat is a cardinal principle of salvation in the New Church; and this law is logically extended to the salvation and progress of the race as a whole, the *maximus homo*. This would justify the combats of nations, when necessary under the Divine Providence, when evils are to be brought to judgment (*Ibid.*, n. 251).

This is beautifully illustrated by the Canon of Worcester, the Rev. J. M. Wilson, in an article on "Christ's Sanction as well as Condemnation of War." In what he terms the parable of the Wolf and the Shepherd, he finds the reconciliation of the seemingly contradictory attitudes of the Lord. He says:

> Aggressive war is one of the expressions of the wolf-spirit, at present dominant in man. The antithesis of the wolf-spirit is the shepherd-spirit, at present nascent, weak, but growing in man. Its ideal is freedom; freedom for all, freedom for life and spirit; freedom for the wolf; and it does not bar violence in combatting the wolf. It furnishes, therefore, at once an antithesis to war, and a sanction for war, and at last a cure for war. It furnishes also a cry: "Down with the wolf!" (*Hibbert Journal*, Vol. XIII, p. 839.)
>
> The shepherd-spirit aims at securing full life and activity and freedom and safety for all: and the good shepherd, with his stout staff, will face the wolf as long as wolves exist, and defend the sheep, even at the risk of his life. . . . "For this shall be at last the ideal in all nations, however barbarous now. Other sheep I have which are not of this fold: them also I must bring. I am not a man of peace only: the shepherd is at present also a man of war. I bring a sword upon

earth, for the wolf has to be exterminated. It is a sword, but it is used only to insure peace. It is when so wielded a cure for war." Such, I imagine, were our Lord's thoughts, which gave unity and force and appropriateness to this parable. (*Ibid.*, pp. 843-4.)

Now the wolf-spirit is the spirit of selfish and cruel greed; the antithesis of the lamb-spirit—the spirit of innocent trust in the Good Shepherd, and of unselfish love of fellow creatures. Both the wolf and the lamb dwell in every heart, in every human group, in every tribe and every nation. It is easy to see that the combat must be with the wolf, until the cry, "Down with the wolf!" becomes the cry of victory in each human life, and in the lives of tribes and nations. And in saying this we should not forget the doctrine of the *maximus homo* in application to it. The editor of the *Hibbert Journal,* Dr. Jacks, may not know it under that name, but he does not lose sight of it in his article on "The Tyranny of Mere Things." He finds that the use of machinery to create wealth for the wolf-spirit runs away with its master. "Enormous accumulations of complicated mechanical contrivances, in their organized totality, compel the human race to keep them going or run the risk of perishing" (*Ibid.*, p. 478). This accumulation of mechanical contrivances has included war machines. He writes:

A glance at the present state of Europe reveals the extraordinary spectacle of great and intelligent nations whose warlike policies are largely dictated by their armaments. For there is no more certain truth than this: that if you create a vast fighting machine, it will sooner or later compel you to fight, whether you want to fight or no. . . . The military machines will overpower the minds that have brought them into being. It will not even let them choose the time when the war is to begin. The time comes inevitably when the mechanism has reached a certain degree of perfection. (*Ibid.*, p. 480.)

He calls attention to this situation as being like an immense mirror which reveals to the modern man the workings of his own mind, and shows him what spirit he is of. The ideas of the human mind, the conceptions and ideals, are tools, machines which lie back of their material counterparts, or correspondences, as their causes. Man wants to fly, and con-

trives an aeroplane. He wants to explain the universe, and constructs a metaphysical system. Both things bespeak the nature of the man as a tool-making animal (p. 481). As the mental machine develops it acts even more powerfully upon the destiny of man than the material machine which springs from it and serves it. We read:

> Little by little the essential needs of man as a living soul become obscured by the overwhelming presence of the logical apparatus originally created to satisfy those needs. An enormous vested interest grows up around the mere mechanism of thought. At all costs the furnaces must be kept in blast; at all costs the machinery must continue to work; at all costs the logical armament—I use the term advisedly—must not be balked of its office. Hence, in close analogy to economic civilization there arises the scientific type of culture, under which the human spirit is still free to live and move, but only within the limits prescribed by the paramount need of giving employment to the mechanism of thought. This becomes at length the supreme authority of life, and the dictator of philosophy. The cult of mechanism has established itself in the innermost chambers of the spirit. (*Ibid.*, p. 483.)

So he shows how the spirit of modern criticism has been the off-spring and slave of this mental machine, leading thought astray, until the true spirit of religion, art, and life generally has been lost. And so he adds:

> The war is the most significant object-lesson that has ever challenged the attention of mankind, and it may well be that the fate of civilization for centuries to come hangs upon our present ability to read the lesson aright. (*Ibid.*, p. 488.)

Germany, he holds, has led all the nations in this mechanical method of thought and life. Her thought is "standardized," and the expert controls its direction throughout an immense variety of products. Its failure is noted in many directions. And contrary to the views prevalent in the past, that industrialism tends to peace, and that commercial intercourse binds nations together in common interests which make for peace, he maintains that both make for war.

> By increasing the wealth, the ostentation, and the pride of the peoples, does it not serve to accentuate their rivalries, to deepen their

jealousies, and to inflame their predatory passions? . . . Are two nations, rich and happy in the sort of happiness that comes from riches, more likely to be friends than two poor nations each possessing nothing which tempts the cupidity of the other? (*Ibid.*, p. 492.)

And if wars of nations could be prevented, and their vast expenditures of money and men turned to industrial progress, still the rapid accumulation of material wealth would only lead to internal strife. "For the peace of nations depends only in part on the suppression of militarism. In yet larger measure it depends upon the absence of disruptive tendencies in the nations themselves" (p. 494). We are reminded that before the war broke out, France, Germany, Austria, Russia —even the United States—were seething with discontent; and the war alone seemed to check more than one movement in England that threatened civil war even. For

Internal disruption is the inevitable fate of every nation whose ideal rests upon a purely industrial creed. The larger the scope for pure industrialism, and the fewer the checks which hold it in restraint, the more rapidly do the disruptive tendencies gather head and the more destructive do they become. It is not the poorest nations which reveal the maximum of social discontent. It is the richest. And the prime cause of this does not lie in the sense of inequality between individuals who have more and individuals who have less; that, no doubt, is a cause, but secondary. The root evil is that a community which makes wealth its object, and pursues it on the terms laid down by the economic machine, is living under conditions which satisfy nobody and against which all men are, by the higher human nature, born rebels. (*Ibid.*, p. 494.)

Militarism is thus the Satan whom Europe has employed to cast out Satan; and militarism must go. But let us be under no illusion as to the sequel. When militarism goes, a check will be removed which has so far prevented industrialism from producing its bitterest fruits. If, therefore, the war merely yields the negative result of destroying militarism, we may lay our account with certainty that there are yet greater troubles in store for the world. But there is ground for hope in the very magnitude of the present calamity. All the nations involved in the struggle are learning the same lesson *at the same time*. All are engaged *together* in the bitter but salutary process of discovering their souls.

Whatever new wisdom, whatever vision of the weak spot in civilization, is coming to ourselves as a result of the war, we may be very sure that the same wisdom, the same vision, is coming to our enemies.

Realizing this, may we not believe that beneath the fierce and cruel oppositions of the hour a profound principle of unity is at work? (*Ibid.*, p. 496.)

The utterances of Count Hermann Keyserling on "The Meaning of the War," are all the more remarkable in coming from Russia, for they indicate an enlightenment and fairness for which Russia has not been duly credited in the past. He says:

It is undoubtedly Germany who must be held responsible for the war, in this sense, that but for her growth and ambitions Europe might have continued in the enjoyment of peace for an indefinite time. But what few persons seem to realize is the obvious truth that Germany could not help growing and, in consequence, hardly help behaving as she did. . . . If a nation of this character happens to grow up in a world of aggressive traditions, where might has always been considered right, where no rising power ever withstood the temptation to impose its hegemony if circumstances seemed to favor such a plan, conscious thought, fed on historical knowledge, cannot possibly disincline her to use force.

The war ultimately came as a necessary effect, as mechanical in character as a thunderstorm. . . . History will value the immediate reasons which brought about the conflict, not as essential, but as accidental; any chain of causes would have ultimately led to the same. The intrinsically mechanical character of the final *declenchement* appears with singular clearness in the disproportion, unequalled in history, between the magnitude of the events and the personalities immediately responsible for them. No statesman of any country has directed the course of events; what happened, happened in spite of them all. Germany, then, was responsible for this war; but she was not "guilty" in the sense assumed by public opinion. . . . Does this justify German aggressiveness? Certainly not. What are universally considered her wrongs are wrongs indeed; but the course she took was the course taken by all European nations under similar circumstances, so that if we condemn Germany this really means that we condemn *pan-European traditions.* All Western races, in spite of their Christian ideals, are intrinsically aggressive; all have constantly disregarded others' rights; none has ever respected treaties if this seemed against their interest; all have tacitly assumed throughout their history that might is right. True, some nations seem, at a given time, higher evolved morally and spiritually than others; the Germans of today are surely more primitive and barbarous in this respect than the English; nevertheless, every impartial outsider estimates European nations as essentially alike. (*Ibid.*, p. 536.)

But will not mankind be grateful to Germany some day for the wrong she is committing? Her specific sin was the systematization and pushing to extremities of all nations' traditional practice; this has made the meaning of that practice clear to all. Were it not for German thoroughness, the German gift for organization and reflective thought, public opinion would not have begun to realize, as it has now begun, how deeply immoral are the traditional ways of international dealings, and the day of reform would still remain far off. Had Bethmann-Holweg not uttered his famous sentence about the "scrap of paper," what Germany did might still be candidly repeated by any nation over and over again. . . . Germany has taken care to open the eyes of us all. As Treitschke and Bernhardi's theories have shed light on all previous practice, so has the latest practice of some Prussian generals made obvious how mischievous they are. Those ill-famed theories are no arbitrary inventions; they are the abstract and, as for that, absolutely accurate expressions of the ways in which Rome, Spain, France, and England have risen to greatness. . . . But public opinion condemns this spirit now—so much has been gained; and if Germany be beaten, this victory, it is to be hoped, will mean the conquest of those general aggressive tendencies, that general egoism and unrighteousness, whose rule over the soul of the West has rendered possible—nay, inevitable—this disgraceful war. In this sense it may fairly be said that Germany's fate, in what she does and suffers, means a vicarious sacrifice. . . . Present humanity is being judged in the person of Germany, it is being redeemed to some extent in the person of France. Realizing this, we get a new and truer view of the problems at stake in this war. . . . We recognize that, all well considered, it is good that this war has not been avoided. (*Ibid.*, pp. 537-539.)

The writer feels confirmed in the editorial position that he has held from the beginning concerning the war by these able and noble articles published by our British contemporary.

H. Clinton Hay.

BIBLICAL AND DOCTRINAL STUDIES

NON-RESISTANCE AND DIVINE PROTECTION.

Among the many strange and for the most part unrecognized forms of the doctrine of faith alone, is one which makes a strong appeal to a class of minds that is constantly seeking some escape from the trials and troubles of everyday life, and to find some refuge and sanctuary in mental hallucinations that promise rest, peace, and a passive existence, apart from worry and exertion. It is known as the doctrine of non-resistance, and marks the close of a church, an age, or a dispensation when the truth of faith is obscured by fallacies, the divine of the Word denied, and its literal sense used to confirm man in his self-derived intelligence. As it is not a thing nor the quality of anything, not a force nor the action of a force, it is, as to the term itself, merely non-entity; but it is intended to represent a frame of mind that can only be called submission to events, identical with the old doctrines of predestination, determinism, and destiny, the Turkish kismet, all three of which are one,—for falsity is in itself one, as truth is.

On the other hand Divine Protection is the only Reality, for it is the Divine Love in action, sustaining the universe as a permanent basis and home for the human race where it can be multiplied and prepared for its everlasting abode; and the present paper is intended to show by means of extracts from the Writings of the New Church the various degrees of Divine Protection in their relation to the progress of man's regeneration.

The fifth, sixth, and seventh chapters of the gospel of Matthew, together known as "The Sermon on the Mount," have long been considered as containing the most pronounced and distinguishing doctrines of Christianity as opposed not only to the letter of the Mosaic code, but to all the

codes of moral law, of civil custom, and of religious observance, since the close of the Golden Age and the passing of the science of correspondences. It has, almost from the first, been a matter of debate and dispute as teaching something above and beyond the reach of common mortals, not only in the nine beatitudes which inculcate gladness and rejoicing for persecution and false accusation, and in the six comparisons between the old natural laws and customs and the new spiritual precepts of the Lord's living message to men, with their applications to daily life, pointing (at the close of chapter five) to perfection in each degree, but also in the four warnings of which chapter six consists, respecting ostentatious almsgiving, prayer, fasting, and accumulation on any plane of life for selfish purposes, and in the additional precepts contained in chapter seven, in every case bringing the light of heaven to bear on the everyday life of men in the world, culminating in the necessity of the actual doing of the will of Him Who is now our Father in the heavens in His glorified Humanity, still speaking to us from His Word on earth with the added light given to us in His new Revelation, wherewith the long obscured light of correspondence is once more returned to us to aid in our regeneration.

Few perhaps of the astonishing disclosures of what spiritual life consists in and really is, as opposed to the old ideas on that subject, could have surprised the hearers more than to be told that the law of retaliation "an eye for an eye, and a tooth for a tooth," must be repudiated and left behind by those who aspired to be included among the blessed, and who were later summed up as "those that hear the Word of God, and keep it" (Luke xi, 28). Even the disciples themselves had mostly external views of their Master's message; witness their discussions of who should be the greatest among them, the misapprehension continued to this day (the "hard saying," John vi, 60) of how the Lord could give them His flesh to eat, and the sad falling-away of Peter at the last, when the rest were scattered to their homes.

Equally difficult also is it today to the many who still retain membership in the first Christian Church to reconcile the doc-

trine of non-resistance to evil with the laws of the country in which they live; and, in order to preserve that holy reverence for the Bible in which they were brought up, they have to conclude that it would all be literally true, if we had sufficient faith to believe it, a condition of mind which unfortunately leads to a supposed necessity for two consciences, one for religion, and one for business, of which we have occasionally heard even in the New Church. For many in the New-Church organization have been brought up in early youth to believe that the Bible contained only literal statements of fact, and that it was the business of the priesthood to reconcile the many seemingly apparent contradictions of the literal sense; failing which, it became our duty to believe in any case. The tendency perhaps remains for us to strive still to show some means whereby we can retain the old meaning of the letter, as well as the new and internal sense; and we are not yet prepared to think in accordance with the doctrine of discrete degrees, and thus recognize the relations of the spiritual and natural senses in the Word. We cannot therefore yet see that "Without the spiritual sense, the Word cannot be called holy, and in very many places cannot even be apprehended" (Arcana Cœlestia, n. 10,227[10]). The sense of the letter, therefore, that seems sometimes so hard to reconcile to that common perception which the Lord grants to all men, and that, with his liberty of choice, forms his human faculty, requires only to be elevated into man's spiritual mind, to be clearly understood; as we read, "Truths elevated into the spiritual mind, are not in a natural form, but a spiritual one" (Spiritual Diary, n. 790).

But the spiritual mind, we are told, is in the form of heaven, and a man whose spiritual mind is opened by a life of good from truth, is called a heaven in the least form. So we read, "The sense of the letter at the first threshold of heaven is turned into the spiritual sense" (Arcana Cœlestia, n. 6884); and further, of the man more advanced in his regeneration, "He who is in Divine things, never looks at the Word from the letter, but looks at the letter, and the literal sense, as representative and significative of spiritual and celes-

tial things. To him the literal sense is only an instrumental means of thinking about them" (*Ibid.*, 1807e).

Now, bearing these things in mind, we must remember that this wonderful Sermon on the Mount was addressed to the Lord's disciples, for "his disciples came unto him, and he opened his mouth and taught them" (Matthew v, 1, 2); and as "the spiritual sense is abstracted from person" (Apocalypse Revealed, n. 96e), disciples are here affections for truth, and as "seeing the multitudes, he went up into a mountain" (in verse one) signifies the Lord's love for the salvation of the human race and the formation of heaven, it is plain that the whole of these three chapters are a communication of the Lord's Divine Love and Wisdom thus stored up and prepared in His Word for use to men, who, during the now-dawning but never-ending years of the New Church, new age, and new dispensation, will be better able to see, appreciate, and live from the celestial things, whose external and correspondential forms seem so far removed from our everyday life and customs.

As we are told (Apocalypse Explained, n. 556) that all things which the Lord spake were in themselves divine-celestial, therefore it may appear that the words in Matthew v, 38-42, which the Lord spake, contain a celestial sense. The whole of these verses are quoted in "Arcana Cœlestia," n. 9048, and again in "Apocalypse Explained," n. 556, with almost the same comments; and it may be well to have them before us, as then we can see how impossible it is to lighten the expressions by any reasoning or argument, so far as the literal meaning is concerned. They are as follows:—

Ye have heard that it hath been said, "An eye for an eye, and a tooth for a tooth."

But I say unto you, That ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.

And if any man will sue thee at the law and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh of thee, and from him that would borrow of thee turn thou not away. (Matt. v, 38-42.)

In the "Arcana," n. 9048, following this quotation, we read:—

> Who cannot see that these words are not to be understood according to the sense of the letter? . . . Who is bound to turn the left cheek . . . who is bound to give his cloak . . . and who is bound to give his property to all who ask? And who is not to resist evil? . . . No one can understand these words who does not know what is signified by the right and left cheek . . . by a coat and a cloak.

Turning to the "Apocalypse Explained," n. 556, where the verses 38-42 are again given in full, we read:—

> That these words are not to be understood according to the letter must be obvious to every one, for who considers himself bound by Christian love to turn the left cheek . . . to give the cloak, . . . in a word who is there to whom it is not allowable to resist evil? But inasmuch as all things which the Lord spake were in themselves divine-celestial, it may appear that these words, as well as the others which the Lord spake, contain a celestial sense. The reason why such a law was given to the sons of Israel, that they should give an eye for an eye, and a tooth for a tooth, was because they were only external men and they were only in representatives of things celestial, and not in celestial things themselves; hence neither were they in charity, in mercy, in patience, or in any spiritual good; and therefore they were in the law of retaliation. For the celestial law, and consequently the Christian law which the Lord taught in the Evangelists, is, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. vii, 12). Inasmuch as this is the law in heaven, and from heaven in the church, hence every evil has with itself a corresponding punishment which is called the punishment of, or belonging to, evil, being in the evil and as it were conjoined with it, and from this flows the punishment of retaliation which was dictated to the sons of Israel, because they were external, and not internal, men.

That this law of retaliation formed, and still forms, a kind of protection permitted to men so external that their societies could be held together by such external means, any one may see; and something of the kind takes place today, when vigilance committees are formed in mining camps beyond the reach of police protection, common to civil communities. The great distinction it is desired to bring forward here, is the vast difference between the law of command, which governs and

affords protection in the hells, largely in the world of spirits, and among the merely natural and sensual men of this world, and the law of influx which affords both life and protection in the heavens; because this distinction lies at the base of most of our misunderstandings of the Word. We all know, and (intellectually at least) accept the doctrine of the three heavens' being, in the whole, one vast Human Form, whose soul and actuating life is the Lord Himself in His Divine Human; also that obedience to the Divine influx is the one great unifying and cohesive force that makes the harmony, joy, adoration, and delight in life, use, and mutual love, which are in effect heaven itself in man or angel. It is easily seen that obedience thus actuated by love and desire, is moved from within, and feeling the impulse of affection, has no separate or opposing will of its own; and as every human being has within his natural mind a spiritual counterpart of that heaven in its three degrees, awaiting only his consent to obey the divine law of love which comes to him by influx from above, he has but to refuse the opposing desires of his lower self, to which the powers of hell have access because of his hereditary tendencies to evil that hold sway in his natural mind, to become one with that vast body, and take his place there as a cell or unit, in some organ or member of that grand man, and feel the Divine influx of life and love impelling him forward to deeds of kindness and mercy, as if it were his very own; when yet he distinctly knows it to be the Lord's within him.

On the other hand, order obtained by the law of command, which is the government that obtains in the hells, is of the same unsatisfying quality as is felt here during the years of struggling between the rebellious natural mind, full of hereditary desires to dominate and rule over others and make them servants to our supreme will, which is never satisfied but becomes more ungovernable and discontented the more it succeeds, and the spiritual mind, persistently trying to bring it into conformity with the Divine will as it is done in heaven. And this struggle which every man of mature age feels going on to greater or less degree within himself, gives us the key

to the meaning and intention of the Savior's words in a general and universal sense. For the particulars thereof we may see that the laws governing them are all to be found in the new revelation that the Lord has drawn out from the interiors of the Word, and given to us. While we must always remember that the internal sense of the Word, which consists of such particular truths, is only opened to the individual mind by the Lord Himself; as we read,"No one comes into the spiritual sense of the Word through correspondences, unless he is previously in genuine truths from doctrine; . . . besides, the spiritual sense is not given to any one, except by the Lord alone; and it is guarded by Him as He guards heaven; for heaven is in it" (Doctrine of the Sacred Scripture, n. 56). Further it must be well remembered that "in the internal sense everything is abstracted from person," and instead of person is seen the idea of some *thing* belonging to good or truth (Arcana Cœlestia, n. 5223); the reason being that thought, and speech from it, must needs be drawn away and lowered from the thing itself (of good or of truth) down to such things as relate to person; moreover, speech can in no other way become universal, and comprehend many things at the same time, still less innumerable and ineffable things such as are with the angels (*Ibid.*, 5434).

Taking therefore the law of retaliation as permitted with the sons of Israel as part of the protection afforded to the merely natural and external man, and usually, as in the case of vigilance committees, supposed to be evolved from the wisdom and courage of the people concerned, consisting as it does almost entirely of resistance to external attacks (and the vigilance committee is the beginning of the army, as the mining camp is the beginning of a city or a state), we can see, that during the progress of man's regeneration, both resistance to evil on his part, and protection from the Divine Providence, become more and more internal. For when man enters upon the first degree of obedience to Divine order which is called spiritual-natural, he is still so external and natural as to look for natural rewards, and some of his greatest disappointments arise from failure in his business projects,

or from being out-classed by competitors for contracts, or from pre-emptions of some kind. Thus anger is aroused and possibly hatred of individuals; and as hatred is hell which he is inviting to himself, it appears that protection from himself is what he requires, and what he is sure to receive from the Lord, if he will. When he learns this from the Word, and tries to act upon it, he enters the realm of spiritual truth, and forms a conscience from the Word, which is itself at once a form of resistance to evil, and a protection given him by the Lord. Probably he remains in this sphere of Divine Protection from, or by means of, the Word, for he is now in the sphere of the spiritual or middle heaven; beyond which very few progress to reach the celestial degree of love to the Lord, in which perception takes the place of conscience. We are, however, distinctly taught that this highest heaven is open to all whose obedience to the Divine law and consequent resistance to all forms of evil has become the very substance of their life's love, who have in fact of free choice become forms of service in the Lord's Kingdom, and lost every trace of self-importance and love of dominating over others. Such are therefore no longer forms of resistance to evil, for evil cannot approach to the celestial sphere; but they are receptacles that the Divine Love can flow into, and use for the blessing of mankind. The very sphere that this influx creates about them keeps all evil spirits far off from infants, and all those for whose protection the Lord uses them, which is the joy of their existence.

In all these three states it may be seen that obedience to the Divine laws of order is the fundamental basis. It is in the motives to obey that the distinction is seen. The first and lowest, which obtains in the lowest heaven, is mixed with expectation of reward, thus with self-love to greater or less degree; and it looks for protection because it obeys, which implies resistance to evils as sins against God. The second grade of obedience comes from the love of spiritual truths of the Word, and of service to the neighbor. The truths he takes into his memory form his rule of life or conscience; and all he knows of good or charity is deduced from truths

learnt. These two classes together are spoken of in the following:—

> When man is being reformed . . . as to the external man, he is let into his evils and falsities, consequently among infernal spirits, who . . . try in every way to destroy him; but the good and truth, which inflow through the internal way, render him so safe that the evil spirits cannot do him the least harm. . . . But in this case there must be good and truth in the external wherein the influx from the internal may be fixed: thus the good may be among evils and falses and yet be in safety. (Arcana Cœlestia, n. 6724.)

This is one form of Divine protection for the spiritual. But we are also taught that the Lord must continually protect man from entering into spiritual truths directly from his sensuous degree without passing them through his scientific, and natural-rational, and so apprehending their Divine source and discreet nature; otherwise he would profane them, and destroy his rational faculty. (Arcana Cœlestia, n. 10236.)

It is also to be noted that man cannot feel within himself the opening of these degrees of his spiritual mind while he is on earth; and he is allowed to know that his evil tendencies are still within him to the end of his life, though he may never put them in practice. The opening of the highest or celestial degree is far from raising his estimate of himself, since it has invariably the opposite effect; for more clearly than ever before he sees and feels that of himself he is nothing but evil, and that nothing but the infinite mercy of the Lord can ever save him.

To sum up and formulate the conclusions respecting the degrees of the Divine Protection afforded to man in his progress through regeneration, we may see that in the first place it is universal and all inclusive; but that man alone originated evil, and with it, as in fact a part of it, punishment. So we read, "Man himself by a turning from God to himself implanted in himself the origin of evil" (Conjugial Love, n. 444); and "The Lord turns and draws all to Himself; but those in evils and falses turn themselves back from the Lord. . . . This is to turn from heaven to hell" (Apocalypse Explained, n. 297).

In the first opening of the spiritual mind by the adult man,

which is regeneration in the spiritual-natural, the Divine Protection is accommodated to man's low condition; for we read, "That the Lord not only provides the means through which man can be held from Hell and be led to Heaven, but also by Providence continually bends and leads" (Arcana Cœlestia, n. 3854), and "Through freedom the Lord bends man away from evil and, through freedom, to good" (*Ibid.*, n. 9587). Man's part in this degree is simply obedience by shunning evil as sin—the first degree of resistance. In the second degree, the spiritual proper, the Divine Protection takes the form of conscience formed from the living Word, or the Word made alive in man, by which alone he resists evil as of himself, and compels himself to do good to his neighbor, which afterward becomes of his love and life. In the third degree, the celestial, the whole spiritual mind is open upward to the Lord, and what was before the gladness of learning truth in the memory and applying it to life by the thought and intention of the spiritual state, becomes the joy of service as a unit or component part of the Lord's Kingdom; for now, "truth does not hang as knowledge in the memory, nor delay, as what is intellectual in the thought; but passes straightway into the voluntary, and becomes of the life. Wherefore these do not see truth, but they perceive it; and the amount and quality of their perception is according to the amount and quality of their love to the Lord. Hence the difference from the spiritual is very great. As they perceive truth from good, they never confirm it by reasons. . . . They turn the truths of the Church immediately into goods through the life" (Arcana Cœlestia, n. 10124), thus, "they are in enlightenment from the Lord differently from those in the spiritual kingdom" (*Ibid.*, n. 10786).

From all this it does not follow that these or any angels are intrinsically good; for we read, "The Lord continually protects the heavens by withholding those who are there from the evils of their proprium" (Heaven and Hell, n. 505). These celestial angels are not only in the very midst of the Lord's protection, but are themselves used by the Lord as forms of protection to men, especially to infants; for we read,

"The angels by whom the Lord leads, and also protects, man, are near the head, . . . Infernal spirits are continually assaulting, and the angels affording, protection" (Arcana Cœlestia, n. 5992).

And so we must conclude the Lord's protection is universal, being every moment over every human being, holding him in equilibrium, and therefore in freedom between good and evil (True Christian Religion, nn. 475, 496, 497), and in that freedom drawing him to heaven, so far as man himself consents to be led.

While non-resistance to evil, when voluntary with man, is simply the *facilis descensus averno* of the poet,—for "the first of charity is to put away evil, and its second is to do good" (True Christian Religion, n. 437),—and while no one can purify himself from evils by his own power and strength, yet it cannot be done without the power and strength of man, as his own.

T. Mower Martin.

CURRENT LITERATURE

"TRUTHS OF PEACE."*

To the author of this delightful little book we are indebted for many writings of value to the New Church, both in prose and in verse; and always the charm of the poet's gift of language is added to much clear thinking, deep knowledge of the doctrines, and wisdom of experience in their applications to life. The volume before us, in its dainty blue binding, is a noteworthy example of all this. It was called forth, as the title indicates, by the long-suffering conditions of the great war in Europe; and was written especially for England, but will be equally appreciated in America. But it does not discuss the war; it goes beyond all that, and meets the spiritual yearnings for the Gospel of peace which have been awakened in earnest souls by the horrors and weariness of it. In doing this it sets forth comprehensively, and with rare simplicity, lucidity, and beauty, the teachings of the New Church. The Foreword utters the key-note of the writer's purpose in saying, "All the doctrines of the New Church are Truths of Peace; for when known, acknowledged as God-given, loved and obeyed, they lead ever to Him Who is the Prince of Peace, even the Lord God the Savior Jesus Christ" (p. 5). The first chapter, bearing the title of the book itself, does refer to the war, indeed; but only to point an application of the truths of peace to it without discussion. In doing so it expresses the belief that the Spirit of Peace is entering into some of the national councils, and that the time is not far off when war will be no more in the world, for a halt has

* *Truths of Peace: Words of Encouragement for the Christian Wayfarer.* By J. Stuart Bogg. London: New-Church Press, Ltd. 1915. 127 pp., 16mo. 40 cents.

been called to its forces. And the whole book is an answer to the question, "What delays the fulfilment of this Divine prophecy?" We read:

"The Spirit of Peace knocks at our doors,—at your door, at mine. Do we open with glad greeting, as to an expected and welcome guest?" (p. 9.)

It is right for the New Church to bring its Gospel of the New Age to the world now in the throes of this great judgment brought upon it by the falsities of the Church that has been consummated; and we welcome this gentle contribution of our Brother in England,—all the richer in comfort and stronger in persuasiveness because of its gentleness—its "sweetness and light."

H. C. H.

POEMS OF MARY ARTEMISIA LATHBURY.*

Readers who have kept the dew of their youth will instinctively seek out the poems in this book which deal with the dawning years of life. The writer has kept in close sympathetic touch with children, and shares their imagination, their ingenuousness, their glad merriment and their sweet faith. There are tributes to little maidens full of juvenile grace, and a prayer for "A Royal-Hearted Little Knight":

Some day when sirens sing to him,
And dragons bar the way to Heaven,
May holy angels bring to him
The good gifts in his childhood given;
The silver armor of the truth—
The lily—badge of stainless youth.

There is a second recognition of the early implanting of good which *remains,* in the poem, "Lost—a Child." "The

**Poems of Mary Artemisia Lathbury,* Chautauqua Laureate. With introductions by Bishop John H. Vincent and W. Garrett Horder; also a sketch of her life, by Miss Frances E. Willard. Minneapolis: Nunc Licet Press. 1915. 291 pp., 12mo. Cloth $1.25.

Prodigal" is a forcible setting forth of the scorching effect of sin on the soul, and of the self-abasement and poignant contrition which lead back to the Father's house. From the poems at large the indirect inference may be drawn that the writer believes in the final restoration of all to heaven. Among poems of devotion we find that prince of hymns, "Arise, All Souls, Arise"; and among poems of labor the admirable "Song of Hope." "The Rubaiyat" is a delicious satire, light of touch, upon Omar the Persian pessimist who "said bad things in a beautiful way."

Bishop Vincent pays warm tribute to Miss Lathbury's spiritual qualities; Mr. Garrett Horder, living in the realm of devotional poetry, writes from his English manse of his "perfect joy to light on verses with such individuality of thought and style"; Frances E. Willard's friendship-tribute is warm and intimate in tone; Edward Everett Hale is quoted as saying that this writer "has the marvellous lyric force which not five people in a century show."

Miss Lathbury, a sister of the Rev. Clarence Lathbury, reveals here and there the effect of distinctively New-Church teaching, although she was cared for by the Good Shepherd in a religious fold other than our own.

EDNAH C. SILVER.

RELIGIOUS EDUCATION IN THE FAMILY.*

MR. COPE, the General Secretary of the Religious Education Association, and well known to us by his writings upon Sunday-school work, gives us his most helpful message in this book on "Religious Education in the Family." A true appreciation of what home should be pervades the book, and makes it a strong stimulus toward the realization of the ideal. The pages contain many helpful practical suggestions which come evidently from experience. The book is not intended only

**Religious Education in the Family.* By HENRY F. COPE. University of Chicago Press. [1915.] 295 pp., 12mo. $1.25 net.

for casual reading, but as a guide in the conduct of neighborhood or parish classes of parents and others, who are in earnest in learning the possibilities of home, and in making homes what they should be, nurseries of Christian men and women. The book is well adapted to this use with classes, being divided into short chapters, with numerous sub-heads, each chapter closing with reference to books for further study and with topics for discussion. In appendices are suggestions for class work, and a further list of helpful books.

In the opening chapters Mr. Cope presents forcibly the ideal of the home as a guardian of spiritual life, and the conditions of modern living, especially in the crowded city, which in many ways make so difficult the realization of the ideal. The meaning of "religious education" is considered, as involving not mere instruction, but the true development of the child. The opportunities of the home and family are shown for developing qualities fundamental to religious character—loyalty, reverence, mutual considerateness and service, self-sacrificing love. These the home establishes first of all by its atmosphere, its pervading influence; but also by direct and conscious means, which the book proceeds to consider under the heads, "Stories and Reading," "The Use of the Bible in the Home," "Family Worship," "Sunday in the Home," "The Ministry of the Table." From the nurture of little children the book passes to "The Boy and Girl in the Family," and "The Needs of Youth." It also considers the family influence as it follows the children into relations outside the home, in chapters on "The Family and the Church" and "Children and the School." Parents will be especially grateful for four chapters on "Dealing with Moral Crises," in which the wise ways of dealing with children's faults—anger and quarrels, lying and dishonesty, teasing and bullying, etc.—are considered. In a chapter on "The Personal Factors in Religious Education" the author pleads that the sacred obligation of parents to children cannot be fulfilled but by giving themselves to the children, living and growing with them.

A few brief extracts will serve to show the character of the book. First from the chapter on "Family Worship":—

Really everything depends at first on how much we desire to have family worship; whether we see its beauty and value in the knitting of home ties, in the elevation of the family spirit, in the quickening of the religious ideas. We find time to eat simply because we must; when the necessity of the spirit is upon us we shall find time also to worship and to pray. . . . Treat the occasion naturally in relation to other affairs. Proceed to the worship without formal notice, without change of voice, and without apology to visitors. Take this for granted. At the close move on into other duties without the sense of coming back into the world. You have not been out of it; you have only recognized the eternal life and love everywhere in it.

And this from the section on "Maintaining Friendship with Youth":—

Do parents know how hungry their older children are for their friendship? They will never tell us, for this world is too new and strange for facile description; they are always bashful about their hunger for persons, until they find the same hunger and joy in us. We imagine that they are indifferent to us; the trouble is we are hidden from them. We seldom give them a chance to talk as friend to friend, not about trifling things, but about life itself and what it means. Perhaps at no point do parents exhibit less ability for sympathetic reconstruction and interpretation of their own lives than here. They recall the pleasures of childhood, and provide those pleasures for the children. Why not recall the hunger of eighteen years of age, and give these youths the very bread of our own inner selves? Or do we, when they ask bread, give them the stone of mere provision for their physical needs or the scorpion of careless indulgence in things that debase the tastes? . . . But the family life must make provision for the wider friendships of youth. Somewhere this insatiable appetite for the reality of lives will feed. Groups of friends your young man and woman will find somewhere. If they cannot bring them into your home, they will go elsewhere. You can scarce pay any price too high for the opportunity that comes when they are perfectly free to have their friends with them and with you, when home becomes the natural place for the social meetings of youth. If you are afraid of the wear on the furniture you may keep your furniture, but you will lose a life or lives. Here is the opportunity of the home to enter a wider ministry, to be a place of the joy of friendships to many lives.

WM. L. WORCESTER.

A LAYMAN'S VIEW OF THE CRITICAL THEORY.*

In a pamphlet of 76 pages reprinted from the *Bibliotheca Sacra,* vol. lxx, with the title, "A Layman's View of the Critical Theory," Dr. Herbert W. Magoun has put before the general public a serious subject of thought. The doctor is evidently well equipped to speak on Biblical Criticism from the standpoint of a linguist, which is the position so usually assumed as authoritative by champions of the "new method of Bible study." Yet Dr. Magoun's view proceeds on lines quite independent of this slippery basis, because, as he shows clearly, the assumption of judging the source of a manuscript from a few words, and especially in a far distant tongue, is so precarious that no one would dare employ it in his own mother tongue. It is decidedly brave, in the face of the usual display of authorities in this department of learning, for a scholar to thrust forth this argument; but it is most sound. It is not the first time that this element has been emphasized; but it is to be hoped, as the smoke of Biblical Criticism is lifted off forever and ever, that this voice will be strengthened until it is heard as it ought to be.

Dr. Magoun's main argument is addressed to the common sense of a rational mind. His "seven propositions" forming the basis upon which he tests the critical results might indeed be profitably quoted here; but perhaps his sensible method may sufficiently appear from definite applications.

One who has followed critics in their almost frantic efforts of finding anachronisms, contradictions, and what not of imperfections in the Bible, is aware how much stress is laid upon the Septuagint version, the Babylonian accounts of Creation and the Flood, the laws of Hammurabi, and indeed any pos-

**A Layman's View of the Critical Theory.* By Herbert W. Magoun, Ph.D., of Cambridge, Mass. (Reprinted from *Bibliotheca Sacra,* vol. lxx.) 76 pages, 8vo. 25 cents, postpaid. For sale by the Mass. New-Church Union.

sible source other than the Bible itself. I say such a one is not at all astonished at the statement:

> Men are turning from their [i.e., the critics'] teachings in disgust, and going back to the Bible, because they are coming to realize that it and it alone contains the help which they need. They have not all so formulated it, but they all show, in some way or other, that this is their true feeling, although some of them carefully avoid the whole subject of criticism.

He refers then to a "noteworthy article" entitled "The Hungry Sheep" in the *Century*.

A very "common sense" treatment shows the treacherous ground on which the "documentary theory" rests. It is so timely, that, had not learned German Scholarship undertaken to "prove" it for, lo, these fifty years, one would at once exclaim "How absurd to build such an edifice on merest sand!" The author takes a random passage from a Latin author and demonstrates how "ridiculously easy" it is, out of the simplest narrative to manufacture "duplicate accounts." To an ordinarily intelligent reader the Pentateuch presents an intelligible sequence of events. The dissection of that account, and its partition into "memoirs" or "manuscript documents" with an innumerable host of "redactors" or "editors," appears little short of puerile, and unworthy of the name of scholarship. "The weakness and futility of claiming any definite results on such a basis must be patent to any unprejudiced mind."

The critics themselves will hardly be content with efforts like these as a sufficient "settlement" of their work. Their critical attitude as historians cannot be settled off-hand by a set of rules, nor their documentary position overturned by a passage from Virgil. Nevertheless the voice of common sense from a "Layman" is exceedingly interesting and timely.

J. E. Werren.

IF CHRIST CAME TO AMERICA!*

WERE it not for the religious movement promoted by the immediate disciples of our Lord, and soon giving birth among them to the Gospels and the Epistles, it would seem to irreligious thinkers that the life of Jesus Christ might have left absolutely no impress of a permanent character upon humanity. From the standpoint of the political and ecclesiastical rulers of His time, He appeared for a brief period upon the arena of Palestine as a troublesome personality, arousing a considerable commotion among the common people "who heard Him gladly," denouncing certain classes of the populace in outspoken language, and making Himself sufficiently obnoxious to them for them to plot and easily secure His death. He didn't trouble them very much, and He didn't trouble them long. Though He was the Messiah their Scriptures predicted, they could not view Him as such, but rejected Him, and put Him to death (as they might have said) "in the interests of law and order."

Of recent years there have been a number of books and plays written, dealing in an imaginative way with a Christ-like figure under modern conditions. We have before us at the present moment two volumes of this class, one entitled "Jesus Is Here!" by Charles M. Sheldon, and the other entitled "Rejected of Men," by Howard Pyle. Both are in story form; but point of view and style differ greatly.

"Jesus Is Here!" first appeared in serial form in the *Christian Herald* during 1913. In the preface to his book the author informs us that he has received hundreds of letters from readers of the serial story, some censuring him most severely for its production, while others thanked him warmly for the help they had derived from it. The work does not

*"*Jesus Is Here!*" Continuing the Narrative of "In His Steps (What Would Jesus Do?)." By CHARLES M. SHELDON. New York: George H. Doran Co. [1914.] 296 pp., 12 mo. Cloth, $1.25 net.

Rejected of Men: A Story of To-day. By HOWARD PYLE. New York: New-Church Press. 269 pp., 12mo. $1.10 postpaid.

attempt to describe the second coming of the Lord, for that is not the author's theme; but it attempts to portray what in the author's judgment might possibly happen if Christ should become a living, visible presence here in America at the present time. The imaginative characteristics of the story are not of a high order; and there are elements that might be called melodramatic. Doctrinal matters are not very obtrusively presented; but there are sufficient touches of Old-Church theology for us to make no mistake in classifying its teachings. We do not see that, as a story merely, such a book can do any harm; and it may possibly do considerable good. Its point of view is that of a little group of earnest Christians, faithful disciples of the Lord, most of whom were characters in the author's previous work, entitled "In His Steps."

In his "Rejected of Men" Mr. Pyle presents us with the story of the *first* coming of the Lord under modern conditions. The point of view is that of the privileged classes of New York City (p. 140). There are certain anachronistic features in the story that may impress the reader unpleasantly; but they are justified by the purpose of the author, which is, to present the reaction of the spirit of modern America upon the spirit of Jesus Christ. As the author has worked up his subject, we have John the Baptist, Herod, Pilate, Caiaphas, etc., in very name and character, transferred bodily from the Jerusalem of Christ's time to the present-day Metropolis of America. Herod and Pilate are political rulers; Dr. Caiaphas appears before us first as the rector of the Church of the Advent, and then as Bishop of the diocese; etc., etc. Supplementing these figures are others entirely of to-day in name and manner of life. Of these Gilderman, a young magnate with inherited millions, is the most prominent; and he finally takes a living part in the modern rendering of that section of the Gospel story concerning the rich young man.

The story is divided into three parts: the first dealing with John the Baptist, who (we are told) is finally put to death by Herod, in fulfilment of a promise to Salome; the second dealing primarily with certain miracles of Jesus,—the healing

of the man born blind, and the raising of Lazarus from the dead, concerning the first of which Gilderman learns from the subject himself, while the second he actually witnesses; and the final section dealing with the last day of Jesus, and the condition of His disciples immediately after He has been put to death. Thus certain of the incidents recorded in the Gospels are actually made incidents of the story, even to the extent of using the very words of Scripture. The narrative makes clear how almost inevitable it was that Christ should be rejected in His own day, and how equally inevitable would be His rejection to-day by the classes most resembling those who rejected Him nineteen centuries ago.

Mr. Pyle was a New-Churchman, and viewed the present condition of the world as many another New-Churchman might. While he is said to have labored intermittently for several years on this story, and while he makes his own judgment of modern America (or at least a conspicuous part of it) sufficiently clear in it, the story as a whole can hardly be estimated highly. Perhaps it is due to the theme; perhaps to the method of treatment; but somehow it seems lacking in that quality called excellent.

B. A. W.

THE ROMANCE OF PREACHING.*

This volume of lectures given at Yale on the Lyman Beecher Foundation is a message of inspiration for ministers and students for the ministry, and for many others. As the general title suggests, the lectures deal primarily not with the mechanical side of sermon preparation and delivery, but the preacher is regarded as a prophet, "the servant of the Spirit," and various forms of preaching and ministry into which the Spirit leads are considered. The treatment is historical, and is made living by the great preachers of different periods

**The Romance of Preaching.* By Charles Silvester Horne. (Yale Lectures on Preaching.) New York: Fleming H. Revell Co. 1914. 302 pp., 8vo. $1.25 net.

selected to illustrate the special subjects of the lectures. Thus after speaking of "The Servant of the Spirit," "The First of the Prophets," and "The Apostolic Age," "The Royalty of the Pulpit" is illustrated by living sketches of Athanasius and Chrysostom, "The Rulers of Peoples" by Savonarola, Calvin, and John Knox, "The Founders of Freedom" by John Robinson and the Pilgrim Fathers, "The Passion of Evangelism" by Wesley and Whitefield. The concluding lecture is on "The Romance of Modern Preaching." In addition to the special lesson brought home from each of the great preachers introduced, valuable practical lessons are given incidentally, the more telling because they come as deductions from a fine historic example. A strong strain of Christian Socialism runs through the book, which is the better understood from the brief biography of the author which the volume contains. Mr. Horne was a man of affairs and a member of Parliament as well as a minister of wide experience. He does not, however, in these lectures urge any particular lines of politics or of social effort, though we feel that he has such at heart. It should be added, that the book is a fine example of graceful and forcible English. To us the early chapters of the book are not the best, but chapters IV to VII, with their picturesque biographical background, and their abundance of practical wisdom and of earnest appeal for the preacher. As a sample of this helpful book we quote from the pages upon John Robinson:—

> Perhaps we flatter ourselves that if we had part and lot in so wonderful a movement we, too, should be moved to search the Scriptures, and to uncover some of their hidden gems of price. But that is to harbor an undeveloped imagination. Every hour of assembly is a time big with destiny. Every Sunday men and women go forth from the tryst with God to face measureless possibilities. Suppose that you and I, who have the unspeakable privilege of interpreting the book of life, realized that the men and women we are addressing are as capable of disinterested sacrifices and noble exploits as their progenitors at Leyden; and that before a week is out some of them may have launched their *Mayflower,* and embraced a God-given adventure; with what emotion would our speech to them be charged? If we fail, it is because we do not see the possibilities latent in what we

call an "ordinary congregation." No assembling of ourselves together to meet with Christ can ever be "ordinary." That is only a fashion of speech. We say sometimes, "It was just an ordinary service." If we have ceased to expect extraordinary manifestations of God's power, and revelations of His will—that our young men should see visions and our old men should dream dreams—why is it? It was just as possible that your fathers at Leyden should say "Yes" or "No" to the beckoning hand of their divine destiny, as that we should accept or reject the higher Will for our own. There was no single element present at their fateful assembly in their Leyden meeting-house, that may not be present at any hour of worship in these days, and in the land of their adoption. All that is necessary for us to repeat their enterprises and achievements, is soul enough to believe in God's will and to surrender to His leadership.

Here is the concluding passage of the chapter on "The Passion of Evangelism."

Lastly, evangelism recognizes the call of the masses. Explorers tell us that there is a resistless power in "the lure of the wild." They tell us that after a taste of it they soon weary of our tame conventional civilization; and prefer all the risks and hardships and perils of the wild to the monotony of our unambitious and routine existence. There is a very true parallel between the life of the explorer and the life of the evangelist. The true evangelist listens to the call of the wild—that raw, untamed, passionate human nature that is yet unknown and uncultivated soil, but that has all the virgin possibilities of limitless fertility. I do not think our Lord had no feeling of reverence for the Temple and the synagogue, and those who were in sincere association with these; but I do think His soul responded to the call of the wild,—the churchless multitude, neglected, outcast, uncultured, waiting only for the ploughshare and seed to become glorious with the harvests of God. To-day we may well thank God, as I most humbly do, for our churches. They form the base of operations for every good and great campaign. But the campaign must not be restricted to their boundaries. The campaign is for the lands beyond the frontiers. The Church is still the home-land of all the soldiers. Its patriotism fires us. The warmth and joy of its hearth glow in our hearts when we are out on the great adventure. Perhaps we never learn to love it until we come to know at first hand the meaning of that unhallowed secularity where its atmosphere does not extend. Let every preacher resolve he will be churchman and evangelist in one. The call of the Church, and the call of the wild are both to be heard, I think, in the soul of every true ambassador of Christ. We may not love Jerusalem less; but the song of the pioneer must be

ever in our hearts and on our lips, "They shall build the old wastes—the ancient wilds,—they shall raise up the former desolations, they shall repair the waste cities,—the civilizations run to waste,—the desolations of many generations."

WM. L. WORCESTER.

"THE FUNDAMENTALS" OF THE CHRISTIAN FAITH.*

IN the issue of THE NEW-CHURCH REVIEW for July, 1910, there appeared a notice of the first of a series of small paper-covered volumes entitled "The Fundamentals," the foreword of which read as follows:

> This book is the first of a series which will be published and sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday-school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world, so far as the addresses of all these can be obtained.
>
> Two intelligent, consecrated Christian laymen bear the expense, because they believe that the time has come when a new statement of the fundamentals of Christianity should be made.
>
> Their earnest desire is that you will carefully read it and pass its truth on to others.

The series of volumes thus begun has recently been completed by the publication of a twelfth volume, which like its predecessors has been sent gratuitously to many thousands of Christian workers, some of the volumes going to more than 250,000 persons. In this concluding volume we are told that during the five years that this distribution has been going on, a total of over 2,500,000 copies of these little books have been published and circulated, and that reprints made of some of the earlier volumes brings the number to near 3,000,000, two-thirds of which have been used in the United States, one-sixth in Great Britain, and the remaining sixth in other parts of the English-speaking world. We should explain that

* *The Fundamentals; A Testimony to the Truth.* Volume XII. Compliments of Two Christian Laymen. Chicago: Testimony Publishing Co. [1915.] 128 pp., 12mo. Paper.

while by far the larger part of these books were sent out gratuitously at the expense of "Two Christian Laymen," yet, in response to demand, provisions were made to supply additional copies for other use at fifteen cents per copy; and the totals just mentioned cover both the copies given away and the copies sold.

These books have contained many able articles, and have undoubtedly exerted a great influence in the way the originators intended, whose aim has been to "teach the teachers." While some of the articles are in no wise objectionable from a New-Church standpoint, others are emphatically of the Old Church. To give a brief idea of the main points of the theology here presented, we may state that, in response to many requests for the continuance of this series of essays in some way, it has been decided to print similar articles from month to month in the pages of a periodical entitled *The King's Business,* published by the Bible Institute of Los Angeles, California; and that this periodical prints the following as its doctrinal statement:

> We hold to the historic faith of the Church, as expressed in the Common Creed of Evangelical Christendom, and including: The Trinity of the Godhead; the Deity of the Christ; the Personality of the Holy Ghost; the Supernatural and Plenary Authority of the Holy Scriptures; the Unity in Diversity of the Church, which is the Body and Bride of Christ; the Substitutionary Atonement; The Necessity of the New Birth; the Maintenance of Good Works; the Second Coming of Christ; the Immortality of the Spirit; the Resurrection of the Body; the Life Everlasting of Believers; the Endless Punishment of the Impenitent; the Reality and Personality of Satan.
>
> It's old-fashioned, is it not? It sounds good in these days of departure from the truth. All of our work is prosecuted upon this foundation.

Of course, all of the above subjects are touched upon in one way or another in the series of essays of the "Fundamentals"; and some of them have one or more special articles devoted to them. As is natural, Romanism comes in for severe criticism; and of modern movements, of an unorthodox sort, Christian Science, Evolution, Higher Criticism, Millennial Dawnism, Modern Philosophy, Mormonism, Socialism,

and Spiritualism receive adverse consideration in special papers.

In *The King's Business* for June of the present year, we are informed that all the plates of the entire series have been given to the Bible Institute of Los Angeles, and that it is the purpose of that institution soon to reprint some of the best articles, and issue them in pamphlet form at a low price. Persons desirous of securing these should address the Bible Institute Book Room of that city.

B. A. W.

"THE UNKNOWN GUEST."*

To many people there is a wonderfully attractive power in things occult and mysterious. When young we gathered round the table trying to solve puzzles. Now, as older children, we like to discuss subjects which have been called the riddles of the universe. By means of our religion, science, and experience, we wish to have light upon some of the dark facts of human life. Many people have devoted their energies to gain glimpses of psychic phenomena; but those of irreproachable honesty have not got beyond an occasional momentary glance through the chinks of a firmly bolted door. The subjects of premonitions, presentiments, haunted houses, omens, and spirit appearances have provided a lucrative harvest-field for designing charlatans. So much rank deception has been practised that numbers of intelligent men have got into states of absolute denial of everything which transcends human understanding, as far as it has advanced at the present day.

This negative position Maurice Maeterlinck, in common with a large number of unprejudiced inquirers well qualified for their work, combats in his book entitled "The Unknown Guest." It is no doubt true that testimony of psychical appearances, obtained by men thoroughly acquainted with the

* *The Unknown Guest.* By MAURICE MAETERLINCK. New York: Dodd, Mead and Co. 1914. 410 pp., 12mo. $1.50.

principles of scientific investigations and free from bias, can no longer be set aside by the words, "I do not believe it!" The well authenticated and accumulated facts are overwhelming, and compel belief.

"The Unknown Guest" is not an entity outside of the individual man or woman, but living within. As a general experience the term "unknown" is well chosen, for only at special times does his presence become manifest. Some people pass through life without ever being conscious of the "unknown guest" whom they entertain; while to others he appears sometimes as a visible, sometimes as an audible presence, but always hiding in the regions of the subliminal and subconscious.

Maeterlinck has collected a number of cases where omens and premonitions have altered persons' plans for taking a journey or attending a place of amusement. While admitting his care in citing instances, it would be rash for anyone to maintain that lives have been saved by persons' remaining away; for nobody can say that in case of fire or shipwreck definite individuals would not have been saved, even if present. The actual use of premonitions is therefore a very debatable question. For details of interference by the "unknown guest" we must refer to the book itself; but a denial of all the facts is no longer a tenable position.

Maeterlinck refers to two possibilities, both entirely opposed to New-Church doctrine. The first is, the pre-existence of the future. He argues that there may be subtle air or ether currents as little known as wireless telegraphy was twenty years ago. These may bring knowledge of the future to men or spirits specially prepared to receive it. But we are taught in the "Last Judgment," n. 74, that "to know things to come belongs to the Lord alone."

The second possibility forms the subject-matter of nearly half the book. It deals with the "unknown guest" in animals. That carefully trained animals sometimes give evidence of almost human intelligence cannot be gainsaid. But let us lay stress upon the word "almost." Maeterlinck cites instances of dogs and horses so sagacious—horses in particular—that

they can solve arithmetical problems of some difficulty. No doubt some of the feats which they perform are astonishing, and may lead to the thought that the subliminal of human beings and of animals is the same. Nothing however can set aside the intrinsic differences between man and animal. In the "Arcana Cœlestia," n. 5084, the teaching is: "It is a fallacy of sense [to say] that . . . because beasts also have a life similar in many respects to that of man, man is only a more perfect animal."

Let us confess that with regard to many things baffling to human reason Shakespeare's words "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy," are as true to-day as they were when written three centuries ago.

ROBERT S. FISCHER.

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